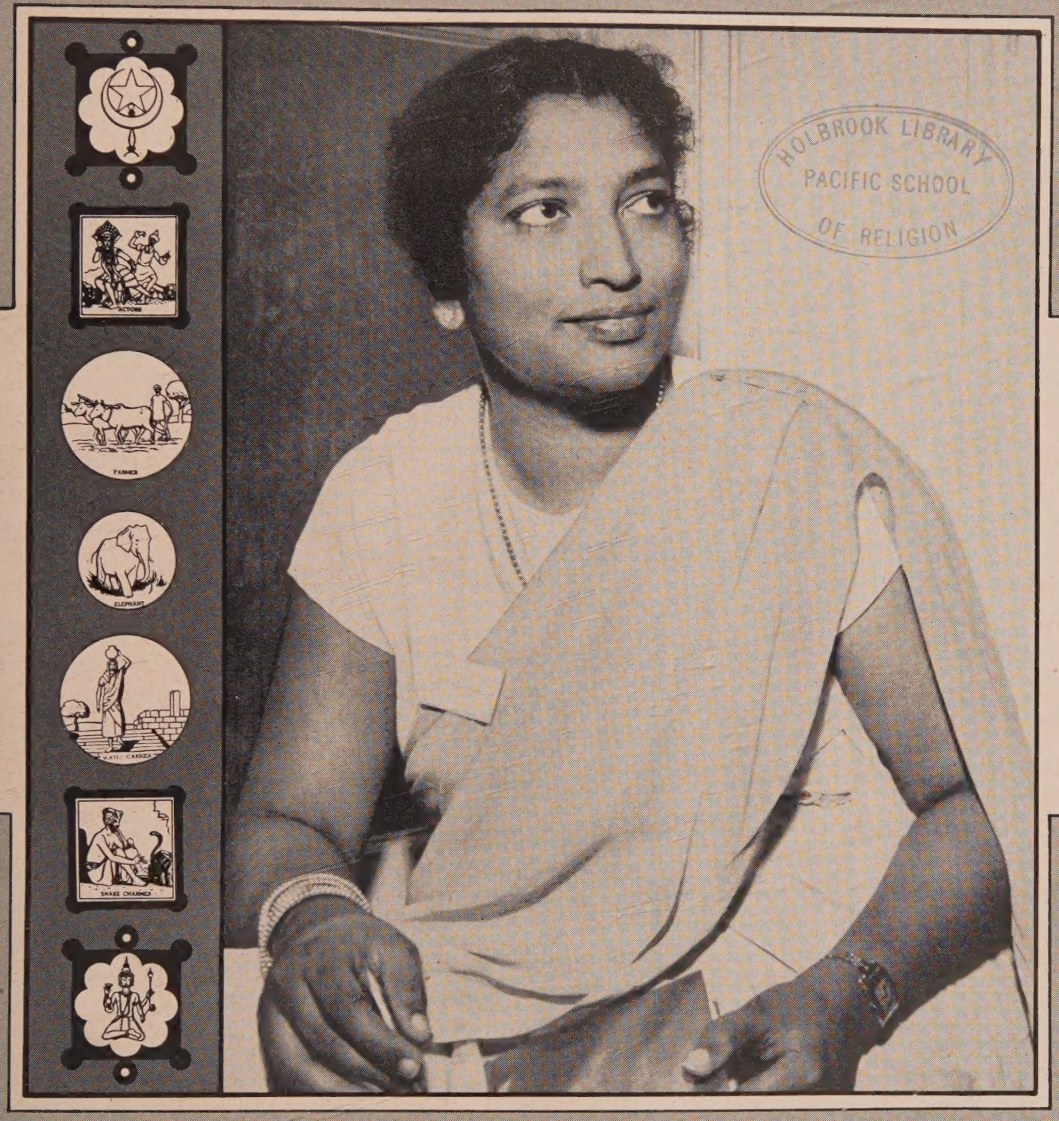
NATIONAL COUNCIL

OUTLOOK



OCTOBER
1951

WORLD COUNCIL OF CHURCHES
OIKOUMENE

Sarah Chakko, First Woman Elected a President of the World Council of Churches

Can Christian Fellowship Bind a Divided World?

A Chance for Lulu May?

A City That Woke Up

American Youth—A Christian Force

The Greatest Book

Fall Book Number

Meetings of Units of the National Council of Churches

General Department of United Church Men, Board of Managers, Cincinnati, O., October 6-8

Commission on General Christian Education, Educational Committees and Executive Committee, Cincinnati, Ohio, October 7-13

General Department of United Church Women, Executive Committee of Board of Managers, Minneapolis, Minn., October 8-10

Division of Christian Education, National Conference on Family Life, Chicago, Ill., October 12-14

Division of Christian Education, Executive Committee, Commission on General Christian Education, Cincinnati, O., October 12-14

National Council of Churches, General Cabinet, New York, N. Y., October 15

Central Department of Church World Service, Board of Managers, New York, N. Y., October 17

Broadcasting and Film Commission, Religious Television Workshop, Des Moines, Iowa, October 21-26

Division of Home Missions, National Convocation on the Church in Town and Country, Portland, Ore., October 30-November 1

Central Department of Field Administration, Board of Managers, Chicago, Ill., November 1

Broadcasting and Film Commission, Religious Television Workshop, Syracuse, N. Y., November 11-16

Central Department of Public Relations, New York, N. Y., November 12

Central Department of Church World Service, Executive Committee, New York, N. Y., November 21

National Council of Churches, General Cabinet, New York, N. Y., November 26

Division of Christian Life and Work, Executive Board, Atlanta, Ga., November 27

Southeastern Inter-Church Convocation, Atlanta, Ga., November 27-29

General Board, Atlanta, Ga., November 28

Joint Department of Stewardship, Buck Hill Falls, Pa., November 29-December 1

Joint Department of Evangelism, New York, N. Y., December 7

Division of Home Missions, Executive Board, Buck Hill Falls, Pa., December 9

Division of Home Missions, Buck Hill Falls, Pa., December 10-12

Division of Christian Life and Work, Buck Hill Falls, Pa., December 12-14

National Council of Churches, General Cabinet, New York, N. Y., December 17

Broadcasting and Film Commission, Executive Committee, New York, N. Y., December 18

Central Department of Church World Service, Executive Committee, New York, N. Y., December 19

Division of Foreign Missions, Annual Meeting, Toronto, Canada, January 3-6

Broadcasting and Film Commission, Religious Radio Workshop, Schenectady, N. Y., January 6-11

Vol. I, No. 8, October 1951

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

In this issue . . .

	Page
The Greatest Book	4
Can Christian Fellowshp Bind a Divided World?	6
A City That Woke Up	8
A Chance for Lulu May? *by Beata Mueller*	10
The Church Will Be There	12
Belgian Congo Bookshop	13
Peace Through Faith	15
Anglo-American Friendship	15
Cooperation—Strategy of the Hour: A Review *by Samuel McCrea Cavert*	16
American Youth—A Christian Force *by Lemuel Petersen*	21

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WILLIAM K. WILSON, *Editorial Adviser*

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Memo

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From: *Association Press*
Re: Y. M. C. A. Publishing Program

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Association Press

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THE GREATEST BOOK
THE BIGGEST VENTURE
THE BEST SELLER

THE appearance of the Revised Standard Version of the Holy Bible in September 1952 will mark what many religious leaders feel confident will be one of the most significant events of the latter half of the 20th century.

This conviction stems not only from the recognition of the Bible as the most influential book in our society, but from the tremendous effect this particular version will have on church and secular life.

Sponsored by the National Council of Churches, owner of the copyright, this monumental work represents the combined skill of 32 of our foremost contemporary scholars, whose chairman was Dr. Luther A. Weigle, dean emeritus of Yale Divinity School.

In a sense, this edition of the Bible is the oldest yet. The scholars used manuscripts of more ancient origin than those available in the 16th century when the King James Version was translated.

The aid of these documents, coupled with more accurate knowledge of Greek and Hebrew, enabled the scholars to capture more accurately than ever before the true, living meaning of the Bible.

For example, interpreters have been puzzled by Matthew 28:1, "In the end of the sabbath as it began to dawn toward the first day of the week." "In the end of the sabbath," would mean at sunset on Saturday. We now know that the Greek underlying the first phrase should be translated "after the sabbath."

A significant revision, based on more accurate scholarship, deals with the exclamation of the centurion at the foot of the cross, who said in Luke 23:47 "Certainly this was a righteous man." This now becomes "Certainly this man was innocent."

As an editorial pointed out in one of the Philadelphia papers: "The problem of the translator is not to make a bad one a good one, but to make a good one better."

WORKING ON THE REVISED STANDARD VERSION OF THE BIBLE

Left to right: Drs. George Dahl, James Muilenburg, Julius A. Bewer, J. Philip Hyatt, Fleming James, Luther A. Weigle, Millar Burrows, Harry M. Orlinsky, Herbert G. May and William A. Irwin, during sessions at the Yale Divinity School.

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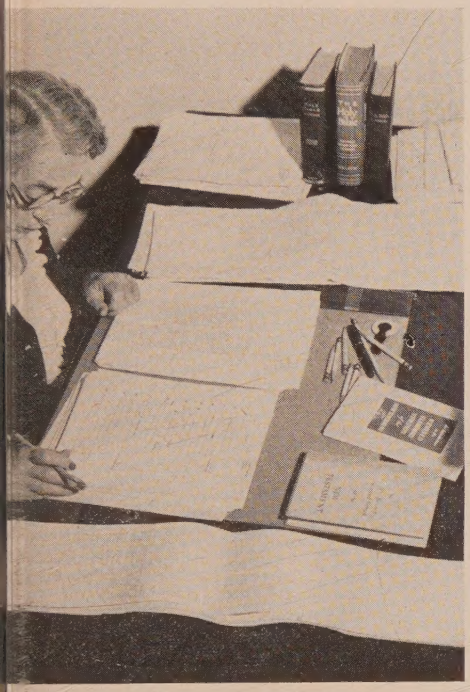
Dr. Luther A. Weigle, dean emeritus of the Yale Divinity School, chairman of the Bible Committee.



Mrs. Sue Michaelis, who prepares the manuscript for the printers and proofreads galleys and page proofs before they go to Dr. Weigle.

In making the Good Book better—a 14-year undertaking—the scholars have added an incomparable treasure to the work of the churches.

As one church worker in audio-visual aids said: "It's the best thing that ever happened to a Sunday school teacher."

To make certain that the Good News as contained in this revision of the Bible is widely heard and read, the National Council of Churches is planning to initiate a series of Bible observance ceremonies throughout the country.

The publisher, Thomas Nelson & Sons, New York, is planning a first edition of nearly one million volumes—825,000 volumes of the complete Bible and 100,000 volumes (in two volume companion sets to the Revised Standard Edition of the New Testament) of the Old Testament.

This publication order, declared William R. McCulley, president of the publishing firm, is the greatest ever placed for a full-sized book by a commercial publishing house. Some government pamphlets, handbooks, children's books and comics have been ordered in larger quantity, but in terms of materials and costs this is the biggest project in the publishing field.

The first run will require more than 1,000 tons of paper and 16,670 pounds of ink, equal to 2,000 gallons. It will require 140 tons of binder's board, ten tons of type metal, 71½ miles of forty-inch cloth and 18,750 yards of thread.

The 20,000,000 square inches of 23-karat gold leaf which will be used for stamping the spine of the Bibles could pave a street 24 feet wide and nearly a mile long. The Bibles—each only one and one-half inches thick—stacked in one pile, would tower 24 miles into the stratosphere—higher than 100 Empire State Buildings.

The two-volume Old Testament will be printed in one-column format to match the New Testament. The complete Bible will use the standard two columns to cut down on size.

The history of this version goes back to 1929, when, with the approval of 40 denominations, the International Council of Religious Education authorized its Bible Committee to study the need for revising the American Standard Version.

This step was taken because of important archaeological discoveries, especially papyrus documents. The committee decided to go ahead with the proposed revision, not only because of these finds, but because they saw how in the evolution of our language many words and phrases had either lost or changed their meaning.

The committee was instructed to review the Bible in the light of modern scholarship, and at the same time retain "the simple classical style of the King James Version."

Work got under way in 1932. The first drafts of the revision were submitted by individual members. The second draft took more than 12 years to prepare and circulate. This process resulted in an agenda of 909 single-spaced pages with more than 20,000 individual points for discussion. Some of the debates, as reported by the scholars, were fabulous.

The final draft of the New Testament was completed in 1945 and published in 1946. The Old Testament's revision is expected to be finished this month.

If the Old Testament receives acceptance comparable to that accorded the New Testament—sales already have passed the two-million mark—it will bring forth praise from many who now have only a slight acquaintance with the Bible.

One traveling salesman who chanced to get hold of the New Testament version said: "If they had had this version in my hotel rooms, I would have read it from cover to cover by this time."

Since the language of this new version will make Bible reading a joy to millions, the National Council, along with the publisher, plans an extensive promotional campaign.

Not only will the Council sponsor Bible observance, but special events, such as World-wide Communion, Christian Education Week and the fifteen-months evangelistic crusade being promoted by the Council will call attention in various ways to this new version of the Scriptures.

——o——

Abingdon-Cokesbury Press has announced a competition for their $7,500 award for the manuscript that "will accomplish the greatest good for the Christian faith and Christian living among all people."

CAN CHRISTIAN FELLOWSHIP BIND A DIVIDED WORLD?

A Report of the World Council Meeting at Rolle

TWO areas of acute tension—China and South Africa—brought to focus a number of significant moves this summer by the Central Committee of the World Council of Churches.

In a week-long session at Rolle, Switzerland, August 4-11, the interim policy-making body of the World Council acted on the resignation of Dr. T. C. Chao, dean of the school of religion of Yenching University, one of its six co-presidents, and agreed to a visit by two top church leaders to South Africa in the interests of greater church cooperation and understanding.

The Commission on Faith and Order (now a part of the World Council), meeting at Clarens, Switzerland, August 15-18, made final plans for the world conference which is to be held in Sweden next summer and which is expected to have a marked influence on the future discussions of Chirstian unity.

Dr. Chao's resignation, which was tendered in a letter last April, was reported to the 90-member committee, under the chairmanship of Dr. George K. A Bell, Anglican Bishop of Chichester. Communist restrictions, the report said, had effectively cut off the contacts of the Chinese churches with the world-wide Christian movement. The report went on to point out that by " a complete acceptance of the government's leadership" the Chinese churches had acted to sever all connections with the Christian missions of the West.

In accepting Dr. Chao's resignation, which he based in part on the Central Committee's strong condemnation of communist aggression in Korea in the summer of 1950, the Central Committee expressed "its intention of continuing to hold the Christian churches of China in ecumenical fellowship through love and prayer."

Miss Sarah Chakko, principal of Isabella Thoburn College for Women at Lucknow, India, was elected president in place of Dr. Chao—the first woman to be accorded such an honor.

Also elected a co-president was Greek Orthodox Archbishop Athenagoras, Exarch of the Ecumenical Patriarchate in Western Europe, who fills the vacancy caused by the death of Archbishop Germanos of Thyateira last January.

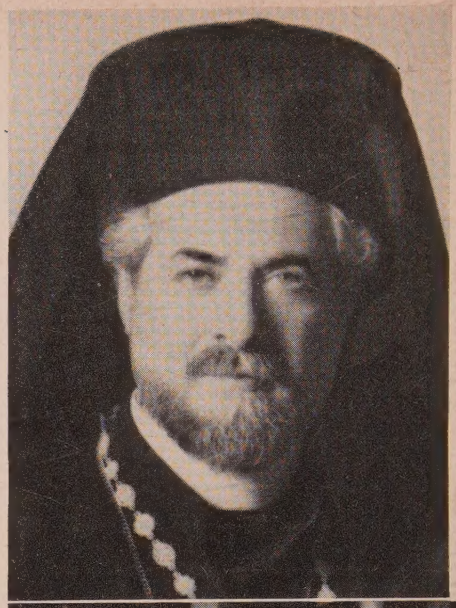
As far as South Africa was concerned, the committee expressed "regrets over the inability of certain churches in South Africa to receive an ecumenical delegation of a multi-racial character for the purposes of conference and fellowship." It was decided not to send a delegation unless it could have members of more than one race. Approval was given to the inclusion of South Africa in a tour to be made by Dr. W. A. Visser 't Hooft, the World Council's general secretary, during 1952. The Committee also approved a separate visit to South Africa by Rev. Charles W. Ranson, general secretary of the International Missionary Council.

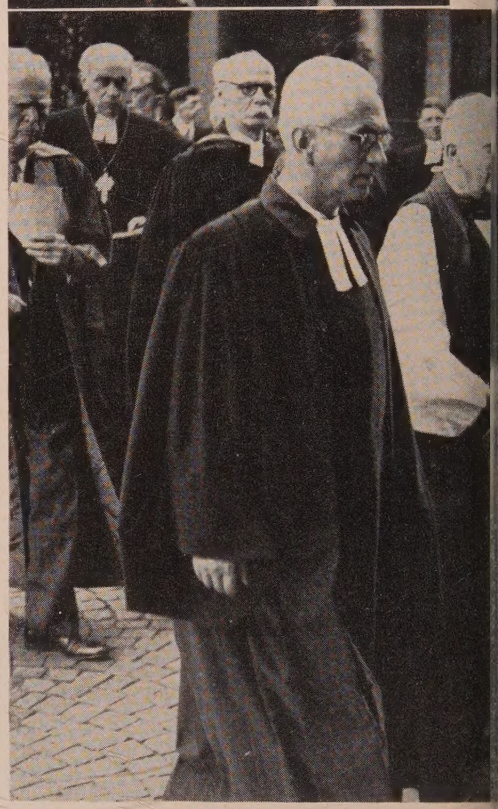
THE committee confirmed the selection of Evanston, Ill., as the site of the Council's second general assembly, to be held in August, 1954.

Originally planned for 1953, the general assembly was postponed until 1954 in order to make it possible to hold a meeting of the Central Committee in Asia prior to the next assembly. The next meeting of the Central Committee is scheduled for December 31, 1952-January 9, 1953, in Lucknow, India.

The committee at Toronto a year ago decided to have the general theme of the second assembly "The Christian Message of Hope."

A special commission of about 25 theological scholars, convened by Dr. Henry P. Van Dusen as chairman of the Study Department, assembled in Rolle for several days prior to the sessions of the Central Committee to give counsel concerning the development of the theme. The discussion centered around the

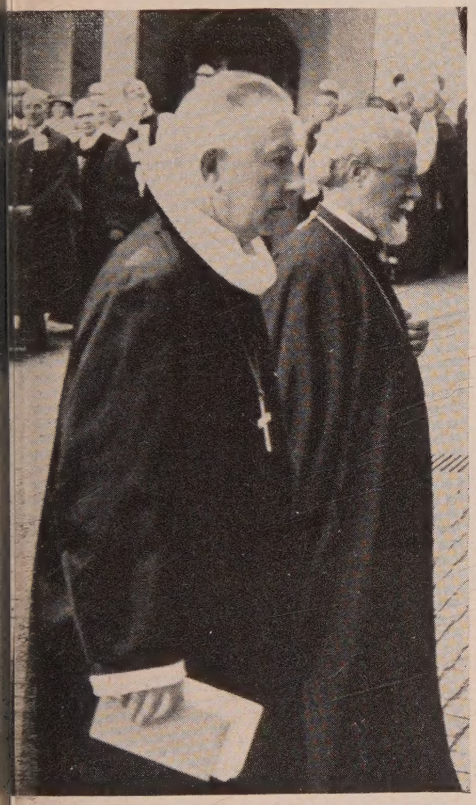


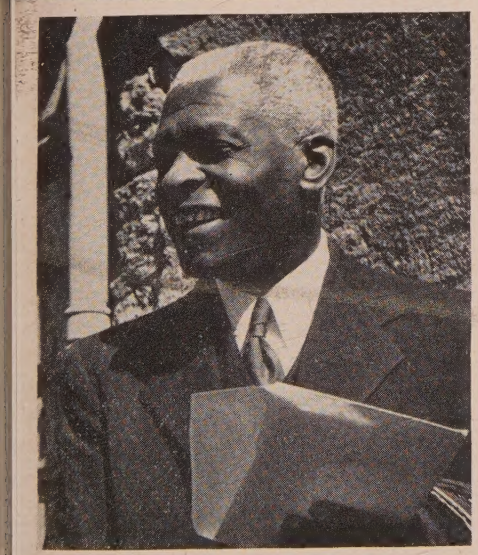


Archbishop Athenagoras of London (top) was elected a co-president of the World Council; (center) Bishop Berggrav of Norway and Archbishop Athenagoras led a procession to Lausanne Cathedral followed by Bishop G. May of Austria and the Bishop of Chichester, then by Dr. John R. Mott, Archbishop Ingve Brilioth of Sweden and Pastor Marc Boegner of France. Central Committee members included from the U. S. (right) Dr. Benjamin Mays of Atlanta, and (far right) from Central Europe, Professor Berkelbach van der Sprenkel of Utrecht; Bishop Hans Lilje of Hanover; Bishop Otto Dibelius of Berlin, and Dr. Alfons Koechlin of Basel.

question whether the Christian's hope is concerned primarily with what happens in history or "beyond history." What the theologians call the "eschatological" point of view was dominant, but not to the exclusion of a sense of social responsibility. The subject for the assembly, as now tentatively phrased (but subject to rewording), is "The Crucified Lord, the Hope of the World."

More specific topics to be taken up will include "the unity which we have in Christ and the disunity of our churches," "the mission of the churches to elements of society at present largely separated from them," "the responsible society in a world perspective," "the Christian layman and his vocation," some aspect of the responsibility of the churches for world peace and some aspect of race relations affecting the churches.





SIGNIFICANT reports were given by Dr. Visser 't Hooft and the Bishop of Chichester. The committee was told by Dr. 't Hooft that "the real issue is not what happens to ideologies or to political or social systems but what happens to man." He said the World Council "attempts to remain fully independent of all secular powers and on the basis of brotherly conversations between the churches to give a genuine answer to the crucial questions of the present situation."

The Anglican bishop said that, while all the churches loathe war, "peace is not a magic condition which can be conjured up by the stroke of a pen."

"The present international situation," he said, "has lasted too long, and it is too complex to admit of a quick termination or a simple solution."

The meeting of the Faith and Order Commission of the World Council, at Clarens, Switzerland, August 15-18, under the chairmanship of Archbishop Brilioth of Sweden, received reports on three crucial issues which vitally affect the entire ecumenical movement and which are to be the center of discussions at the World Conference on Faith and Order to be held next summer.

These are: (1) The Nature of the Church, (2) Ways of Worship, and (3) Inter-Communion. They strike at the heart of the reasons for the divisions between the churches.

These three subjects will be the chief topics for study at a world conference on Faith and Order to be held in Lund, Sweden, August 15-28, 1952. The meeting this summer in Clarens laid a solid groundwork on which the Lund conference is expected to build.

The 75 churchmen who attended the Clarens conference agreed that the Faith and Order movement has the distinctive function of securing a better understanding of such issues as these, which keep the churches separated from one another.

A REPORT presented to the commission stated: "We are all agreed that the vocation of Faith and Order within the whole World Council of Churches is to bear vigorous witness to the essential oneness of the Church of Christ and the obligation of the churches to manifest that unity. Faith and Order is not an association for the merely academic discussion of our differences but a dynamic movement to overcome them."

The members of the commission, however, differed on the most effective procedures for the future carrying out of its objectives within the World Council.

Some felt there should continue to be a large commission on Faith and Order (At present there are about 175 members.) and that its chief method should be the holding of world conferences devoted exclusively to Faith and Order. Others were convinced that the work of the commission should be more closely tied in with other World Council functions, especially those of the Study Department, along with important atten-

(Continued on page 22)

Before each major election, 25,000 churchgoers get copies of the Voter's Guide. (Left) (Below) Later, Council executive Harold Kilpatrick may remind new officials of election promises.

A City That WOKE UP

When the Council of Churches stirred San Antonio's Slumbering Civic Conscience

SAN ANTONIO's architecture is a reflection of centuries of history. To the visitor, its Spanish buildings bring nostalgic thoughts of a tradition of adventurous caballeros and graceful, secluded women.

But adventure and enterprise can turn to corruption, and seclusion can become indifference.

A long time ago machine politics came to rule the Texas city and the county around it. Corrupt politicians controlled the votes of the poor and uneducated, particularly among the Negro residents of the city's East Side and the Latin-Americans on the West Side.

On the North Side, the more prosperous and better-educated white Protestant majority for the most part didn't vote. In San Antonio politics, as one writer commented, "the North Side didn't care and didn't count."

San Antonio had come to be known as morally the worst city in Texas.

Only an informed and active citizenry can cure the sores of municipal corruption—but someone first had to inform and arouse them.

In San Antonio, it was the church people whose conscience started a civic clean-up. Working through the new San Antonio Council of Churches they got the North Siders little by little out of retirement and into the polling booths.

And in eight years the Alamo City has gone from the bottom to the top of the list in law enforcement in Texas.

The once-notorious red-light district is gone, and the activities of its former inmates have become scattered and surreptitious; open gambling dens have disappeared and gambling has been reduced to a minimum.

Last year San Antonio was the only large city not included in the state attorney general's injunction against wire service to bookies; there were no bookies in San Antonio getting betting reports by wire.

In his listing of places where gambling and racketeering needed to be watched, San Antonio was omitted. And other records showed that the city had fewer slot machines than any other populous area in the state, and a homicide rate only half of that in other large Texas cities.

The churches don't take credit for all of the clean-up, but they deserve a large share.

The spadework was done originally by the Public Affairs Commission of the San Antonio Council of Churches, a

scrupulously non-partisan group that has become a significant factor in local government.

Before election time, commission members quizzed candidates on their background, education and experience; their principal affiliations and their attitudes towards issues on which the church constituency was united, such as traffic ticket fixing, prostitution and gambling.

The answers they got were recorded on a newspaper-page size Voter's Guide, distributed in the thousands at church doors before election day. Ministers in their pulpits and signs on church bulletin boards reminded the congregations that citizenship is part of Christian action.

The Voter's Guide has become so popular that business firms now obtain supplies to distribute to their employees, and several Roman Catholic churches have requested—and paid for—copies to pass out to their parishioners.

The Voter's Guide makes it possible for the voters to size up the candidates; but the Council's work doesn't stop there.

Candidates who have pledged strict law enforcement before election are reminded of their promises after they are in office.

When two vulgar burlesque shows opened in local theaters, police officials noted the suggestion of church forces and ordered the shows to close. The participants were fined, and re-opened the shows—until the chief of police stopped the show in the middle of a performance. The police meant business, and both shows closed permanently.

The churches are as quick to commend a job well done as to point out a lapse of duty.

A familiar visitor in the municipal courts, and offices of the mayor, the police commissioner, the sheriff and the district attorney is the Council's executive secretary, Harold Kilpatrick.

Genial, perceptive and capable, he is liked and respected by most city and county officials.

A SOUTHERN Presbyterian layman, he was for ten years executive vice-president of the San Antonio Real Estate Board, and was a lay member of the executive committee of the Council of Churches before he took over the job as its first full-time secretary eight years ago.

Although part of his first year's salary had to be postponed until the Council had funds to pay it, he insists that he made no sacrifice.

"I wouldn't trade anything in the world," he once explained, "for the spiritual pilgrimage this work has guided me into, and the improvement in community life to which the council's work has contributed."

His contribution was recognized this summer by his colleagues in council work. He was elected president of the Association of Council Secretaries.

Among other things, as a member of a special committee of the Coordinating Council for the Prevention of Juvenile Delinquency, he helped get under way a new policy of professional rather than political staff members in the county juvenile department.

The Council of Churches for its own teen-agers sponsored the establishment of the San Antonio Youth Council two years ago. The Youth group, described with a grin by one of its own members as "inter-racial, interdenominational and enter-the-dining-room-quietly-please," has sponsored the city's interdenominational Easter Dawn Service in Brackenridge Park, is now busy with the Call to United Christian Youth Action.

The youth group is inter-racial to begin with. In a city where racial tensions could tauten three ways among Negroes, Latin-Americans and Anglo groups, the older Council of Churches has its own approach.

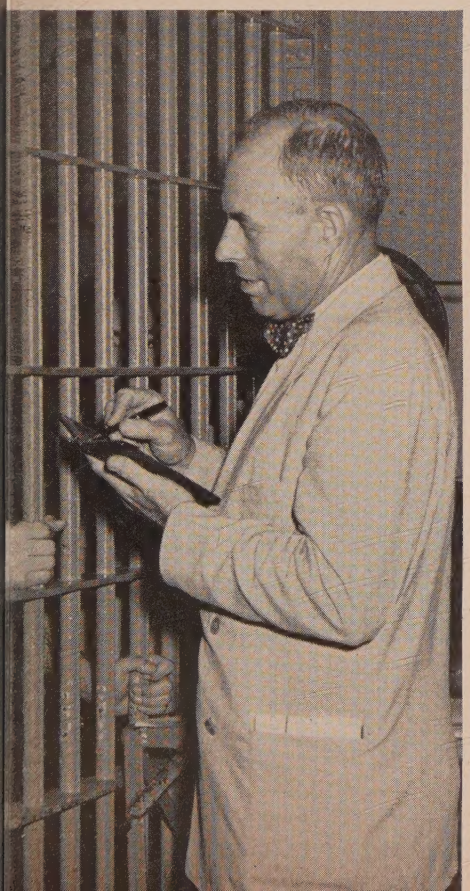
Instead of calling a meeting to pass a resolution directing an attack on racial problems, the Council simply calls members of all three groups together to act unitedly without mentioning the problem.

Strong in audio-visual projects, the Council has a library of films and other audio-visual aids and a consultation service to help its churches use them. It also has charge of about 700 radio and 80 television shows a year, including one daily devotional radio program that draws mail from Mexico and from states as far away as Wyoming and Indiana.

The Council sponsored a National Christian Teaching Mission that brought 200 families into a single church and has cards installed in public buses urging riders to go to the church of their choice.

Most impressive achievement of the Council, however, is what it has done for the community.

In front of the member churches hangs a sign indicating their membership in the Council, and on it in large letters is a pledge: "This City Under God." They mean it, and they're working for it.



(Left) Mr. Kilpatrick stops for a word with inmates of the county jail. The San Antonio Council also has chaplains serving five public institutions. (Below) Miss Peggy Mueller, Council librarian, confers with Mr. Clinton Blumberg, chairman of the Audio-Visual Committee. One of the Council's most active departments, the library loans an average of 50 films and other materials to churches every week.

A Chance for LULU MAY?

By Beata Mueller

FROM June until the sharp frosts come in late autumn, migrant workers are out harvesting the crops in New York State.

Every year they come up the Atlantic coast from Florida and other Southern states and in fall they turn south again.

According to state figures, their number has grown in the last five years to more than 20,000, and an increasing proportion of them bring their children.

The children are important. Their parents may have known other ways of life, but many of the youngsters have grown up in the fields and migrant camps. And because their families are constantly on the move, they have little chance for regular schooling.

This summer, the Utica Area Migrant Committee and the Division of Home Missions of the National Council of Churches jointly sponsored an experimental summer school for migrant children in Hamilton, N. Y. The first school of its kind in the state, it is one of several similar projects.

In the classrooms loaned by Hamilton's First Baptist Church, two elementary school teachers gave individual attention to 21 youngsters six to 13 years old, teaching them the three "R's" simple carpentry and home-making skills,

Hamilton and Poolville Central Schools helped out with (below) a gift of books and (far right, below) the use of a playground.

Churchwomen from five nearby towns made sandwiches for lunch every day (above) and a local businessman loaned a school bus (center picture, far right).

lessons in family life and good health practices.

In the afternoon, the youngsters were returned to camp for recreation supervised by a third staff member until their parents came back from the fields.

Doubtful about the school at first, the migrant parents offered a variety of objections — that the children hadn't brought school clothes along, that their "brains need a rest" in summer, that they needed the chance to earn money in the fields.

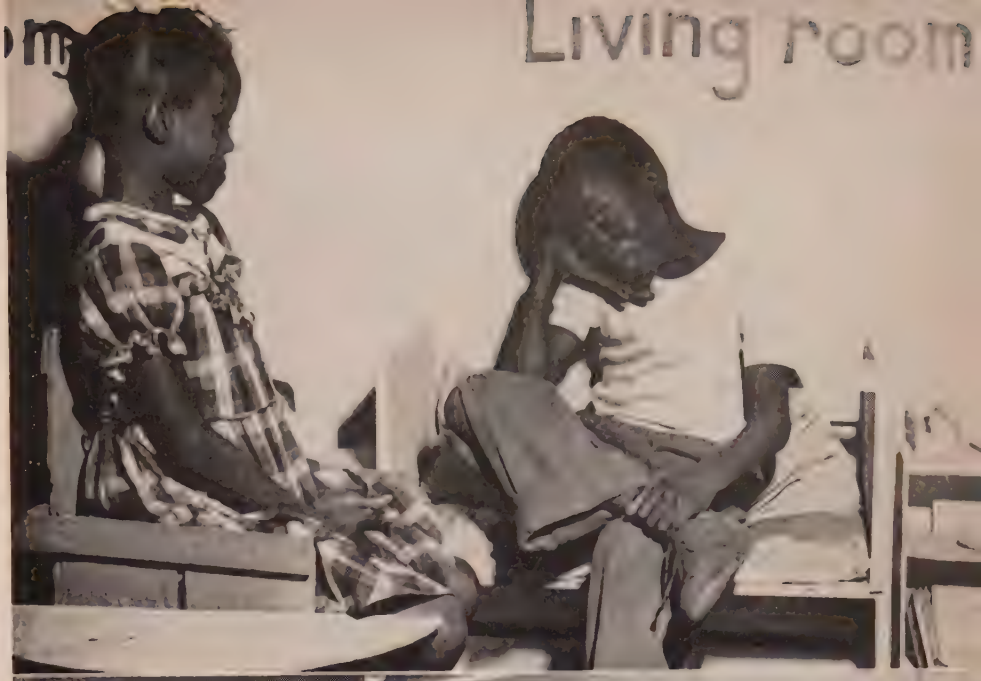
The problem of school clothes was solved by rummage sales of clothing in camp; parents' other objections were dissolved by the warm reactions of the children themselves.

As news of the school got around, one migrant father stopped teacher Eleanor Seaton on the street to say wistfully,

"I wish I'd known about your school before . . . my Lulu May would like to go. Do you think she'd have a chance next year?"

Lulu May's chances looked fairly bright in the light of comments from state officials who had backed the project and watched it with interest during its

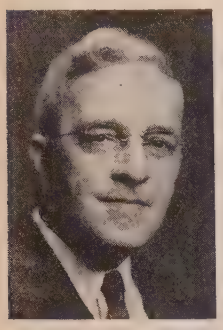
(*Continued on page* 13)



The Health Tree (above) was an incentive to cleanliness and good grooming; orange crate furniture (top, right) helped to teach lessons in family living.

The Church Will Be There

IN THE vast arid stretches of the Pacific Northwest's Columbia River Valley 100,000 persons live scattered over a half million acres of infertile land.



Rev. C. J. Snyder
Chairman

But the U. S. Bureau of Reclamation has the Columbia River Valley on its agenda.

A decade from now the Valley will be among the nation's "reclaimed" areas — desert country irrigated and miraculously converted into rich acres of crops.

As settlers stream in to claim new farms and become "twentieth century pioneers," will the Valley's churches be able to keep pace with population growth?

The Washington - Northern Idaho Council of Churches says "yes."

By dividing the sparsely-settled Valley among church denominations a decade in advance of the time when the land will be fully irrigated and settled, the council has virtually insured adequate churching for the area.

Cooperating communions, working through the Council, already have agreed "which will go where."

This unique plan to apportion strategically individual denominations' responsibility throughout the Columbia River Valley was devised by the Washington - Northern Idaho Council of Churches and set up through local denominational executives.

From October 26 to 28 a travelling seminar of some 25 church and civic officials will inspect the project.

Sponsored by the Division of Home Missions of the Naitonal Council of Churches through its Department of the Town and Country Church, the seminar will study developing towns en route from Spokane to Portland and consult informally with local ministers and lay leaders on social and religious problems of new communities.

The group will then participate in the eighth annual convocation on the Church in Town and Country, in Portland Oct. 30-Nov. 1.

The three-day convocation is expected to be host to nearly a thousand agricultural experts, rural ministers, laymen, teachers and representatives of civic groups and government agencies.

Key topics include the role of women and youth in the rural church, importance of laymen to the rural church movement, aspects of Christian citizenship and problems of migrant labor.

Meetings will be divided equally between general sessions and commission sessions at the undelegated convention.

Among the principal speakers will be Douglas McKay, governor of Oregon; Arthur B. Langlie, governor of Washington; Charles A. Sprague, former governor of Oregon; and Paul Raver of the Bonneville Power Administration in Portland.

Mr. McKay, Mr. Langlie and Mr. Sprague will conduct a general session on "Christian Citizenship and Public Affairs." Mr. Raver will discuss developments in the Pacific Northwest of concern to church leaders.

Other key speakers and their topics will include: Calvin Schmucker of the Dubuque (Ia.) Theological Seminary, "The Town and Country Church in the National and International Crisis—What Should We Emphasize in Our Programs?"; Ernest W. Petersen of the *Oregon Journal*, "Publicizing the Town and Country Church;"

Mrs. James D. Wyker of the National Council's Department of United Church Women, "Contributions of Women's Organizations to Town and Country Churches"; Arthur L. Frederick of the Washington-Northern Idaho Council of Churches, and Dr. Ross W. Sanderson of the Congregational-Christian Churches, "Churching the Columbia River Valley."

Special commissions meeting between general sessions will consider specific aspects of the rural ministry.

Slated for discussion are topics such as: "Church Cooperation in the Rural Community," "Financing the Town and Country Church," "Lay Participation in the Town and Country Church," "Recruiting for the Rural Ministry."

A special feature at the convention will be an exhibit of rural art, arranged by the Portland Art Museum.

The Town and Country convocation, which is shifted around the country from year to year in order that the majority of interested people may attend, is being held for the second time in three years on the Pacific Coast, the first occasion being in 1948 in San Jose, Calif.

First Figures on Clergy in Twenty Years

For the first time since 1930 statistics have been compiled on the number of clergymen in the United States.

Latest figures show a total of 166,891 clergy—both men and women—who were actively engaged in religious work during 1950.

Actually, the full total of U. S. ordained clergy for 1950 came to 281,251 (of whom 3,763 were women), but of these many were inactive due to retirement or change of occupation.

These and other timely church statistics appear in the 1951 edition of the *Yearbook of American Churches*. Published since 1916 by the Federal Council of Churches, the *Yearbook* now is the work of the National Council's Department of Publication and Distribution.

The *Yearbook* also reveals that percentagewise, church membership rolls and Sunday school enrollments are outstripping the U. S. population increase.

U. S. Sunday school enrollment in 1950 was some 800,000 more than in 1949—an increase of 3.04 per cent compared to a population increase of 1.32 per cent, an analysis of figures indicated.

New church membership statistics received directly from official statisticians of all faiths show that there were 87,548,021 persons who were members of 285,834 local churches in 1950. At 58.09 per cent of the population, this is the highest in the nation's history. In 1900, the percentage was 34.7.

Total Sunday school enrollment, including officers and teachers, in 246,240 American Sunday and sabbath schools was reported to be 29,775,357. In 1949 there were 243,454 Sunday schools and 28,893,789 persons enrolled.

Association Press Appoints J. O. Nelson

Association Press has appointed Dr. John Oliver Nelson as committee chairman to succeed the late Dr. Harrison S. Elliott.

Dr. Nelson was formerly director of the Federal Council's Commission on the Ministry. At present he is director of field work and associate professor of Christian vocation at Yale Divinity School.

The publishing program of Association Press includes books in nine fields: YMCA interpretation; religious, moral, ethical subjects; health and physical education, camping, recreation; personal adjustments to life; citizenship and public affairs; intercultural, interracial amity; leadership and counseling; family life; fiction for young people.

A Significant Fact

The Outlook acknowledges gratefully the quick recognition of its place in the field of religious journalism that has come to it from its advertisers. In less than a year the volume of advertising has doubled.

Belgian Congo BOOKSHOP

IF NO one told you, you might well get the idea that a mission in the Belgian Congo was in the "old curiosity shop" business.

In one typical month, it received a request for a side-car for a motorcycle, a shot gun, and a second-hand horse.

One eight-year-old asked for a pet monkey, thoughtfully enclosed a one-cent stamp to cover the cost of mailing.

Another optimist ordered nipples, without stating whether of the pipe or baby variety.

Other appealed for help in obtaining passports and visas, certificates of legitimate possession of zebra skins, and transportation for their collection of curios.

None of these requests, though, offers a clue to the work of the mission, for it is the largest and probably most effective printing and book distribution center in Africa.

Those who know the general manager of the printing establishment, Rev. George W. Carpenter, say that such requests are not unusual at all. They simply point to the miracle he has performed in transforming a tiny, struggling bookshop into a first-class modern printing plant.

Like many Christian mission projects overseas, the Librairie Evangelique au Congo, as it is now known, got off to a timid start in 1935. Five years on a slim financial diet found the bookshop in 1940 with a total capital of only $3,000. Half of this amount was in the hands of a European agent, whose credit had been blocked by the so-called "phony-war."

Oddly enough though, it was the war which presented the bookshop with an opportunity to demonstrate a sound Christian principle, namely that Christians can achieve together what is next to impossible on an individual basis.

Carpenter, who took over the bookshop in 1942 after five years service as educational secretary for the Congo Protestant Council, began to order large quantities of supplies from American sources. Individual mission stations, which were badly hit by their inland distance, isolation and delay, were happy to get their materials through the bookshop.

When Protestant mission stations saw the advantages in a centralized "mail order" house, they decided to expand the bookshop to include printing and publishing. They rechristened it "La Librairie Evangelique au Congo,"—LECO for short. A new building was started in 1946 to house the enlarged project, and was completed the following year.

The results have been impressive. Between 1948 and 1950 the new organization turned out over 25 million pages of print. The material was printed in 10 languages—French, English, Portuguese, Lingala, Kikongo, Kipende, Kingwana, Swahili, Otetela and Ngambai, and included hymnals, primers, elementary readers, illustrated story books, catechisms, French courses and a hygiene book. One special series of stewardship cards totaled 320,000—a ton in all.

Carpenter, who has a degree in civil engineering, a degree in theology, and a Ph.D. in education from Yale, is keen about the modern equipment he has installed at the Leopoldville plant.

He especially likes the Monotype composing machines—highly complex affairs for the produtcion of type—because they make his shop independent of type foundries abroad.

BUT he is even prouder of his chief mechanic who is responsible for the delicate adjustment of these machines, which run on a tolerance of one thousandth of an inch.

This senior employee at LECO, Noah Kitenda, started as a cook in a mission station, got his education at a mission school, and wound up as one of the most skilled employees of this print shop. In his spare time, he taught himself to repair watches, and do other types of precision work.

The main press is a No. 2 Kelly automatic, which can turn out up to 3,000 sheets an hour. The operator of this machine is a Congolese who literally knows the press from the ground up. He came to LECO after a hitch as river boat engineer, and was on hand to assemble the press on its arrival.

One of the most valuable men in the staff is an African writer and editor, who edits all copy in French and Kikongo. Carpenter, who is as sensitive to language as to machines, wishes he had more like him to help spruce up copy in the other languages.

The way missionary folk feel about the services of LECO was neatly summed up in a letter Carpenter received not long ago.

First printing press brought to the Congo, a reminder of a century of mission progress.

"Dear Friends; Thank you for the goods you sent. As we opened them we realized that that case was packed to the glory of God."

A CHANCE?

(*Continued from page* 11)

seven and a half weeks.

A precedent exists in the child care centers, started in 1931 by the Division of Home Missions, then the Home Missions Council, and taken over in 1947 by the state.

From the state department of labor came comments like that of economist Lawrence Palminteri, who said that "schools of this kind will help us enforce the child labor laws. I hope next year these children will be back in school instead of out in the fields."

From the department of education came congratulations, like those of Robert Minnich, of the Bureau of Guidance, for the school "and the far reaching effect for good it will have."

Most promising, perhaps, was the message from Harry N. Haight, executive director of the state's Interdepartmental Committee on Farm and Food Processing Labor, who called the school "one of the most worthy projects thus far attempted for the improvement of migrant conditions in our state," and reported that his committee "hopes to work for a continuance and enlargement of this program."

Who's New—

IN THE COUNCIL

The editors of the OUTLOOK are sorry to announce the leaving of a staff member and a good friend, REV. LEMUEL PETERSEN, who has been associate director of the Central Department of Public Relations in the midwest office.

Mr. Petersen this month takes over the responsibilities of public relations and fund-raising for the Church Federation of Greater Chicago.

A former newspaperman and a graduate of the University of Minnesota and Yale Divinity School, he was director of public relations for the International Council of Religious Education from 1947 until the ICRE became part of the National Council last year.

Other personnel changes in recent months have brought in a lot of new faces and new names, many of them in new jobs that reflect the widening area of cooperative Christian endeavor.

One of these is REV. MARION J. CREEGER, who has been appointed director of the National Council's new Commission on Emergency Services to coordinate the churches' efforts related to defense.

A former president of the Connecticut Council of Churches, Mr. Creeger has been district superintendent of The Methodist Church for the New Haven District for four years. In World War II he was associate director for the National Council of the Y.M.C.A. Army and Navy U.S.O. department and later director of the Christian Commission for Camp and Defense Communities.

Appointed to be of assistance to Mr. E. Urner Goodman in organizing the new General Department of United Church Men for the rest of the year will be DR. H. LINCOLN MCKENZIE, a Congregational minister who is Moderator of the Worcester (Mass.) South Association of Congregational Churches and past president of the Nassau County (N. Y.) and Westport (Conn.) Ministers Associations.

A related job is that of MISS FRANCES C. QUERY, the new program coordinator of the Central Department of Field Administration, who will be helping local councils of churches and councils of church women coordinate their programs.

A graduate of Queens College and the Presbyterian U. S. General Assembly Training School, Miss Query has been with the North Carolina Council of Churches for six years, four in weekday religious education and the last two as director. Her job as director has been filled by Rev. Morton Kurtz, former director of finance and public relations for the Kansas City Council of Churches.

Several appointments have been made in the area of business and finance.

REV. THOMAS K. THOMPSON, Congregational minister from Cranston, R. I., is the new executive director of the reorganized Joint Department of Stewardship and Benevolence, replacing the retiring Dr. Harry Myers, of Hillsdale, Mich.

Working in New York, Mr. Thompson will plan stewardship programs and financial promotion for member denominations and will conduct the annual United Church Canvass. From 1945-49 he was secretary of stewardship for the Missions Council of the Congregational Christian Churches in New York.

The National Council's new business manager is MR. RALPH E. WIELAND, who will direct real estate management, personnel and office management. Mr. Wieland was comptroller in the Continental Realty Investing Co. for 12 years, systems and methods engineer with Socony Vacuum Oil Co. for ten more. A layman, he has sung in Episcopal church choirs in New York for over 20 years.

New associate secretary for business and finance in the Division of Foreign Missions is MR. ERNEST O. JACOB. He replaces Rev. Charles H. Corbett, who is now doing research for the United Board for Christian Colleges in China.

Mr. Jacob for three years was administrative secretary and treasurer of the Student Volunteer Movement. For 40 years previous, he was with the Y.M.C.A., 20 years in missionary service in Turkey, Greece and Poland, and 20 more as general YMCA secretary in Providence, R. I., and on the New York City staff.

Midwest office director for the Central Department of Finance is REV. DONALD F. LANDWER, who has been director of both the Laymen Tithing Foundation and the International Association of Daily Vacation Bible Schools.

A graduate of North Central College and the Evangelical Theological Seminary, he was ordained in 1939, filled several pastorates the most recent of which was that of an Evangelical United Brethren Church in Freeport, Ill. He was executive secretary of the Department of Christian Education for the Church Federation of Greater Chicago from 1947 to 1949.

DR. ROBERT T. HENRY, new executive secretary of the Committee on Technical Cooperation, spent more than 30 years in China. For 20 years he was at Kong Hong Methodist Church in Soochow, in charge of an educational and welfare program largely supported by the community. From 1941-42 he was general field supervisor in China for Church World Service and from 1944-51 was director of the C.W.S. China Office, supervising relief and reconstruction work and dealing with agencies such as UNRRA, UNICEF and ECA.

DR. CHARLES T. FORMAN is director of a study fellowship for furloughed missionaries who will undertake four months' intensive study in New York City educational institutions to get a clear understanding of communism from a Christian viewpoint.

Born in India of missionary parents, Dr. Forman taught church history for the last seven years at the Theological Seminary in Sahanpur, U.P., India, as a missionary of the Presbyterian Church, U.S.A. Earlier he did missionary work in this country with refugees and sharecroppers and in Cuba with youth groups. He is on furlough while directing the study program.

Associated with the Division's Committee on World Literacy, and Christian Literature is World Literacy, Inc., whose new secretary for promotion and finance is MR. HAROLD J. ROUNDS. His experience in literacy work goes back to ten years as a YMCA secretary in China when he was associated with Dr. Y. C. James Yen and his mass education movements in that country. Mr. Rounds was also a general YMCA secretary in Poland, later worked for the International YMCA in Los Angeles. He was recently director of the Southern California Committee of the Japan International Christian University Foundation.

In the Division of Home Missions, REV. ARTHUR M. GILLESPIE has been appointed first full-time director of religious education at Intermountain Indian School near Brigham City, Utah, the 13th school at which the division's interdenominational religious education program is carried on.

With degrees in both science and religion, Mr. Gillespie was once on the staff of the Maine Forest Service, has been a pastor of two New England Churches, most recently was pastor of the Presbyterian, U.S.A., church in Brigham City.

New administrative assistant in the Department of Racial and Cultural Relations in the Division of Christian Life and Work is REV. ALFRED S. KRAMER, of Richmond, Va.

A graduate of Virginia Union and New York Universities, he studied at the Missionary Training Institute, has been a bookkeeper, merchant seaman, pastor of a community church, army chaplain, prison counsellor and co-ordinator of a municipal youth project in the Bronx.

Peace Through Faith

ANNIKI HOLMA, an exchange student returning from the U. S. to work with the Finnish Missionary Society, wrote recently to the National Council's Central Department of Ecumenical Relations, asking a question.

"From Stockholm to Helsinki I happened to sail together with 300 boys and girls returning from the Communist youth festival in Berlin," she wrote.

"It was quite a challenge to hear them talk about their experience of a world-wide fellowship of youth. The world is becoming united—but under which flag?"

Councils of church women across the country are trying to help answer that question by one of their major projects for World Community Day—an Ecumenical Scholarship Fund to help young Christians like Anniki get training here that will make them more effective leaders in their own countries.

The fund will be handled through the National Council's Central Department of Ecumenical Relations, whose exchange program in the last five years has brought in nearly 240 students from two dozen countries in Europe and Asia.

Represented this year for the first time are two countries—Italy, by Miss Giuseppina Alabiso, studying at the General Assembly's Training School, Richmond, Va., and Korea, by Miss Young Hee Lee, at Providence Bible Institute in Rhode Island. Part of Miss Alabiso's expenses were paid by church women in Noroton, Conn.

At World Community Day services, on Friday, November 2, members of councils of church women will bring their contributions to the scholarship fund and the results of another project —blankets for the homeless overseas.

The women are collecting and cleaning, and in some cases making, the blankets out of cotton flannel, light wool, or crocheted, knitted or woven squares, and are saving money for shipping them —at eight cents a pound—to Church World Service centers for reshipment overseas.

At the World Community Day services their gifts will be dedicated to "better understanding and deeper sympathy among the people of all nations." Offerings at the service will be divided between aid to refugees in critical world areas and support for the church women's work in Christian World Relations. These include an observer for the General Department of United Church Women at the United Nations and the church women's part in the U.S. cultural exchange program with women overseas.

World Community Day traditionally is the high point of the women's work, study and prayer during the year for a peaceful world.

Its theme this year is "Live Thy Faith," chosen "so that others throughout the world may live to find it for themselves and finding it, may find with us the way to lasting peace."

Dr. Harry N. Holmes (left), for 25 years secretary for the interchange of preachers, enjoys a cup of tea with Dr. and Mrs. J. Alfred Kaye of Guildford, England (center) and Dr. Robbins W. Barstow, director of the Department of Ecumenical Relations.

Anglo-American Friendship

"THE people of England have been very good and gracious to me. . . . I am tremendously grateful for all they have given me," wrote an American pastor preaching in Britain this past summer under the National Council's interchange-of-preachers program.

Rev. William K. Russell of St. Louis, Mo., continued enthusiastically: "(The British) are a great folk and are facing their very difficult problems, social, economic, international, with strong courage."

On this side of the Atlantic, Rev. J. Alfred Kaye, a visiting minister from Guilford, England, expressed his feelings about people here.

"Americans are hospitable, understanding and sympathetic," he declared warmly.

Dr. Kaye, who has visited the United States four times previously, said that although American hospitality was at a relatively high level during his former sojourns, his present stay marked a new era in warm Anglo-American relations.

Another American pastor preaching in England reported that the "genuine warmth" of the British welcome left him "humbled and grateful."

Rev. Roy Pearson of Lexington, Mass., added humorously, "I have done all I could to disabuse these people of the notion that all Americans chew gum, carry revolvers and drive at 100 miles per hour."

Rev. Clarence May from London stated: "I feel the real value to me personally is the opportunity of contact I have had with representative American families, meeting them in their own homes."

Pastors of the two English-speaking nations appeared to have achieved the goal of the 25-year-old interchange program:—to act as interpreters and apostles of friendship between the U. S. and Britain.

Although 1951 marks the first year the National Council's ecumenical relations department has sponsored the project, the preacher interchange has been carried on for 25 summers by, the Federal Council of Churches, the Church Peace Union and the American Council of the World Alliance for International Friendship Through the Churches.

In Britain arrangements are conducted through the British Council of Churches.

Cooperation—Strategy of the Hour

The One Church in the Light of the New Testament

By Clarence Tucker Craig, Abingdon-Cokesbury Press, New York, $2.00.

By Samuel McCrea Cavert

Here is required reading for all who are interested in the third World Conference on Faith and Order, which is to be held at Lund, Sweden, next summer. Here is also something close to the top of the list for all who are seriously concerned about Christian unity.

Dr. Clarence T. Craig

The book comes from the pen of a scholar who stands at the center of the Faith and Order movement, chairman of its American Theological Committee, the dean of the Drew Theological Seminary. He writes out of first-hand acquaintance in the contemporary movement—which saves him from being academic—and out of first-rate scholarship in the New Testament field—which saves him from being superficial. He grapples directly with the crucial points of division between the denominations, and does so with the New Testament as a constant point of reference.

Dean Craig begins with the Church as we find it today—in our own country, in Europe, in the areas where the younger churches are developing. Our divisions are recognized as tragic even if they are historically justified. Over against these conditions he sets the Church of the New Testament, showing that its different congregations in different places were "only local expressions of the same Church."

Although his concern is to secure a better understanding among the Christians of separated churches, he does not minimize the problems. He is frank in stating his conclusions on controversial matters. The idea that any organized Church of today can be "the" Church is rejected, and the reasons therefor are cogently presented. Similarly, there is a trenchant analysis of the insistence on "apostolic succession" or on special forms of baptism. It becomes clear that no position on these points—or on any points except the Lordship of Christ—can be regarded as absolute if there is to be real progress toward a united Church.

The author's study of the New Testament convinces him that there is an essential unity of basic Christian belief which is strong enough, if only it can be fully recognized, to overcome the differences that are now dividing the Church. He points out differences which existed within the Apostolic Church, as the New Testament makes clear, and raises the question why such differences need to divide the Church today if they did not divide it then.

Starting with the fact of their common relation to Christ, Dean Craig goes on to suggest what kind of unity and how much ought to be possible among Christians. First of all, he stresses the importance of recognizing "the oneness of our membership" and accepting baptism into any part of the Body of Christ as meaning membership in the whole body. His next step is the recognition of our several ministries as all ministries of Christ's holy Church. He also stresses the need for complete inter-communion among Christians at the Lord's Table. In a realistic vein he then points out the requirements for full comity in the locating of congregations and in missionary expansion. He further suggests that there must be some way by which the Church can speak responsibly with a united voice.

Dean Craig is an ardent champion of cooperation among the churches—locally, nationally, internationally. He thinks cooperation the strategy of the hour—for both very practical and deeply spiritual reasons. He does not want cooperation, however, to be taken as an ultimate, for he is not willing to surrender the dream of a Church of today which will be as united as the Church of the New Testament.

The Interpreter's Bible

Edited by George A. Buttrick *et al.*, Volume VII, Abingdon-Cokesbury Press, New York, 917 pages, $8.75.

As up-to-date as anything of its kind could be, this first volume of the 12-volume *Interpreter's Bible* is an answer to a great need of ministers and teachers today. To begin the series with Volume VII, the first New Testament volume, which includes more than a dozen general articles along with the commentary discussions of Matthew and Mark, is both logical and necessary; logical because of the Christian's primary interest in the New Testament, and necessary because the text of the Revised Standard Version of the Bible is being printed parallel to the traditional King James Version, and the Old Testament of the former will not be available until the fall of 1952. Having the two authorized versions at the top of each page in the commentary section is a valuable asset to the reader. Many a good sermon idea will spring from the comparative study of the two versions.

Dr. G. A. Buttrick

Among the general articles which occupy the first 227 pages of Volume VII are important summary statements regarding the meaning of "Gospel," "The Language of the New Testament," "The Growth of the Gospels," "New Testament Times," the life and teachings of Jesus and Paul, etc. Each subject is dealt with by a competent authority in the field and is pregnant with the new ideas which have been accumulating in learned journals and writings for the past 50 years. In these introductory articles alone, the minister will find a splendid opportunity to study under leading New Testament scholars, representing almost as many theological seminaries as there are articles. Abundant suggestions for further reading are included.

The format of the commentary sections is excellent, beginning with a detailed introduction and outline. At the top of each page appears the passage to be discussed, with the King James Version on the left and the Revised Standard Version on the right. Immediately below is the exegesis, printed across the page. The lower part of the page, usually more than a third of it, has the exposition printed in two columns of smaller type. No finer plan of organization could be adopted for easy reference by the busy minister, who will find regular reference to these Biblical materials a must in his preparation of sermons and special addresses.

Volume VII, which includes Matthew and Mark, presents a roster of leading Biblical and preaching authorities, which of itself will delight the average minister

(*Book Reviews continued on page* 30)

Dr. Samuel McCrea Cavert is general secretary of the National Council and chairman of the editorial committee of the Religious Book Club.

The Outlook will publish two book numbers each year. The Spring Book Number will be published in April.

Outlook

Memorandum for the Theologians

THE decision of the World Council of Churches, through its Central Committee, to make "the Christian message of hope" the theme for the 1954 Assembly is a happy one. People everywhere are asking, sometimes in a mood close to despair, what hope there is for a better world. Nothing could be more important than an authentic and convincing word as to the ground of hope which the Christian church offers to men in such a time as this.

Prior to the meeting of the Central Committee in August a group of twenty-five Christian scholars came together in Rolle, Switzerland, as a preparatory commission to make recommendations as to how the subject of hope should be developed. Their first report, which is now to be sent to the churches for study and comment, will seem rather strange to many Americans. That strangeness is due to the "eschatological" framework (to use a technical theological word) in which the Christian hope is defined, and which is much more characteristic of European than of American thinking. The scholars acknowledge that it was not easy for them even to understand each other at this point. They say that "there were times in our discussion when it was difficult to continue our work."

Before calling attention to their differences it is of high moment to recognize their underlying agreement. They all agreed—whatever their denominational, theological or geographical backgrounds — on the basic point, viz., that the Christian's hope is not in man but in God. Here they stood firmly on the same side, as over against the merely secular anticipation of a goal to be accomplished by the efforts of man apart from the redeeming activity of God.

None of the Christian scholars at Rolle labored under an illusion of a "natural" progress of man onward and upward. Any confidence that our increasing mastery over nature will produce an earthly paradise is wholly fatuous in this atomic age when man may destroy everything that we proudly call our modern civilization. The theologians at Rolle were of one mind in holding that our hope is not in what we do but in what God has done through Christ and in what this means for mankind.

They were also on common ground in declaring that our *ultimate* hope is not centered in anything that happens in our transitory historical scene but in the final consummation of the Divine purpose and of Christ's triumph beyond history. This is what Christians affirm when they say, in the Apostles' Creed, that "He shall come again." Here is the unchanging foundation of the Christian's hope.

Nothing is to be gained, however, by minimizing the fact of serious difference within this area of fundamental agreement.

Granted that the Christian's ultimate hope is in a victory of Christ that is beyond history, there must still be an answer to the question whether we have a valid hope within history. There is a danger that concentration of thought on what God will bring to pass beyond history, in the cosmos as a whole, may make us unconcerned about what He *may do through us within history.*

Even though we do not expect the Kingdom of God to come in its fullness in our historical experience, we need to be assured that our faithfulness to God's will can make a vital difference in the character of life on our earth. What does Christianity have to say to men about their frustrations and perplexities with regard to our present life? Agreeing that it gives them a new perspective by making them see that God's plan includes far more than our earthly existence, we still must ask what is the bearing of such a faith upon our activity here and now?

In times like these, when the problems of society seem overwhelming, there is always the temptation to escape social responsibility. This temptation becomes much more serious if we are left in doubt as to whether our decisions or our efforts can really affect the course of history. If the theologians' study should have the unintended result of strengthening this mood of doubt and this temptation to escape responsibility, it would be calamitous.

Can Christianity offer a dynamic alternative to the false promises of communism by setting forth a true hope that man's life on earth can be transformed for the better through his being a fellow-worker with the Divine purpose? Can men, redeemed by Christ and under the guidance of the Holy Spirit, hope to achieve something significant on earth, some goal which moves in the direction of a society of decency, justice and freedom? Unless the theologians help us to answer these questions affirmatively, they will not speak to our condition today.

The "Christian message of hope," in its fullness, points to a Risen Christ as well as a Crucified Christ —and the Risen Christ is present in the world today with power to transform. St. Paul's insistence on the new life in Christ that is possible now is no less a part of the Christian message of hope than his insistence that in the final consummation He will be Lord of all.

John Foster Dulles

CHRISTIANS have every reason to rejoice in the leadership exercised by John Foster Dulles in relation to the Japanese Peace Treaty. In Japan, during the period covered by the treaty negotiations, a group of distinguished Christian leaders, paid tribute to Mr. Dulles' far seeing statesmanship. "We are thankful" they said, "for his splendid service as a Christian in guiding international affairs." For our part we hail Mr. Dulles as an Ambassador of Goodwill. His service to the churches and to his own and other nations has ensured for him a place of high honor in the history of our times.

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D O N - C O K E S B U R Y

The Call to United Christian Youth Action

THE eyes of the Church all across the nation are focusing upon the Christian youth who, through the United Christian Youth Movement, have launched *The Call to United Christian Youth Action.* This is the boldest program ever undertaken by Christian young people, and may well become the basis for a revitalization of the entire Church. *The Call* seeks to enlist at least one million Christian young people and their adult leaders for these purposes: a deepening of personal commitment to Jesus Christ; a contribution of one dollar each for strengthening cooperative Christian youth work in this nation and in countries around the world; and participation in a united Christian youth project in the local community. These projects will be in the area of youth evangelism, community service, and world Christian citizenship.

Youth Week, January 27-February 3, 1952, marks the culmination of *The Call.* In thousands of special community worship services the young people of the various denominations will gather to make their response to *The Call.* Immediately afterward the program of *United Christian Youth Action* will get underway, and will continue for years ahead.

The Call has been projected because of a recognition of the enormity of the task of meeting the needs of youth today. Much of the task is too great for any one individual, any one denomination, any one community to tackle alone. To reach the millions of unchurched youth, to render a spiritual ministry to youth in the armed forces, to bring to the nation a national radio program by and for Christian young people—these and many other projects which *The Call* will make possible—indicate the need for *united Christian youth action.*

The year 1951 has been a year of preparation. The denominations and state councils have cooperated on an unprecedented scale. *Call* Committees are established in 46 states. Thirty-four young people will serve on a subsistence basis from September, 1951 to February, 1952 to carry the message of *The Call* to the young people of city, town, and countryside. They will be augmented by a corps of 250,000 young people who have received information and instruction about *The Call* in summer camps and conferences.

The adult church—pastors, laymen, and laywomen—will want to follow the efforts of our young people with their interest and prayers, and to give encouragement and guidance all along the way. The young people will enter into a covenant with God as they respond to *The Call.* They want the adult leaders of the Church to be one with them in affirming the convictions set forth in "My Covenant with God." It reads:

> "Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and the power of the Christian fellowship.
>
> "For us there is no alternative but to serve God in every moment of our lives, to treat all men as brothers, to work toward the day when suffering and strife will be replaced with cooperation and love and when peace shall abide in place of war.
>
> "We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the Church of Christ and its mission in the world."

World Order Sunday

THE churches will observe Sunday, October 21, as World Order Sunday. On this day prayers will be offered that under the guidance of the Holy Spirit the conditions of a just peace may be soon established. As they pray Christians will bear in mind the extreme gravity of the crisis by which the nations are beset. Suspicion and ill-will are widespread. Wanton aggression in Korea has dotted the hillsides of that unhappy land with the soldier dead. Much of Asia is in turmoil. Power rivalries and political tensions threaten the peace in many areas. Military weapons have priority in the production schedules of our own and other nations. Here and there across the earth, Christians are persecuted. Homeless and hungry refugees cry out in the night of their despair. With feverish haste whole populations prepare their underground shelters against the day when atomic bombs may fall. It is in this hour of the world's agony that Christians pray for peace, justice, goodwill, and reconciliation.

It will be borne in mind that World Order Day falls within the period when there will be celebrated the sixth anniversary of the establishment of the United Nations. Opportunity is thereby given the churches to manifest anew their interest in and support of the United Nations. Enlightened Christians are aware of the fact that the United Nations has fallen upon difficult days. Yet its achievements have been considerable. But for the United Nations, mankind might even now be engulfed in a global military conflict. Were this international organization to fall apart, the consequences would be catastrophic. It is imperative, therefore, that Christians fortify the United Nations with that spiritual undergirding without which the search for an enduring peace will prove futile.

Above all else, Christians must be brave in this trying hour. They must assert with great boldness the Gospel given them by their Risen Lord. They must stand united against the forces by which the peace is threatened.

Looking and Listening

WE welcome in this issue of the OUTLOOK as a regular contributor Dr. Ronald Bridges, executive director of the National Council's Broadcasting and Film Commission. Dr. Bridges is a well known Christian lay leader, writer, educator and radio commentator.

Dr. Bridges will comment regularly on the outstanding developments in religious radio, television, etc., and their implications for the churches.

(Right) New national officers of the U.C.Y.M. are Jim Price, Stanford University, financial secretary; Don Shriver, Union Theological Seminary, Richmond, Va., chairman; Peggy Ann Leu, Central College, Pella, Ia., recording secretary. (Below) U.C.Y.M. Call is inspected by 1951 Parshad Award winners Neil Nielsen, of St. Joseph, Mo., and Margaret Elizabeth Howland, of Philadelphia, Pa.

American Youth A Christian Force

By Lemuel Petersen

WITH two units already working among the youth of the nation, the National Council of Churches may soon have a third—and possibly a fourth.

The General Assembly of the United Student Christian Council, national federation of 14 denominational and other agencies of student work, at its annual meeting last month voted to approve "in principle" becoming a department of the National Council.

During the coming year its member groups will be asked to vote on the question, and final action will be considered by the student federation in September, 1952.

Already at work within the National Council structure are:

(1) The United Christian Youth Movement, cooperative agency of 38 denominations, 35 state councils and 12 national organizations concerned with high school and non-college youth up to 24;

(2) The Interseminary Movement, for theological students and faculty members.

The fourth youth agency which is considering affiliation is the Student Volunteer Movement for Christian Missions, which is expected to take final action within the year.

Both the Interseminary Movement and the Student Volunteer Movement are member agencies of the U.S.C.C.

Some 140 delegates and others—mostly students—attended the eighth annual legislative meeting of the U.S.C.C. at Earlham College, Richmond, Ind., Sept. 1-8.

In addition to their vote on affiliation with the National Council, the assembly recommended to member agencies:

(1) that they urge their students "to become active in political organizations and parties" on campus and elsewhere; to "learn the channels for carrying out responsible action;" and

(2) that they highlight in study and discussion on college campuses in the coming year five "fundamental concerns": racial discrimination, academic freedom, "McCarthyism," the problems in "finding the facts" and the problems of peace and war.

Sept. 1-6 at Camp Mack, Milford, Ind., the U.C.Y.M. General Council held its annual meeting at which delegates took up two major items:

(1) the Call to United Christian Youth Action, which hopes to enlist a million youth by next February 3 in

(*Continued on following page*)

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Youth

(*Continued from page* 21)

greater commitment to Christ, in voluntary service projects of evangelism, community service and world Christian citizenship and in the contribution of a dollar each for world-wide projects of Christian youth action. Some 30 young field workers will organize community committees across the country this fall and winter to aid in the enlistment.

(2) A new "common commission" plan in which the young people of local churches, denominational bodies and councils of churches will work in five suggested areas of activity: Faith, Witness, Outreach, Citizenship and Fellowship. Although the U.C.Y.M. will suggest possible cooperative projects, the churches will develop the plan according to their own needs and each denomination will produce its own program materials.

Before the meeting it was announced that the national Parshad Youth Week awards, sponsored by the U.C.Y.M. and the National Council, this year went to Miss Margaret Elizabeth Howland, Philadelphia, Pa., and Neil Nielsen, St. Joseph, Mo.

Each will receive $400 a year for four years toward college tuition. Miss Howland, a Methodist, teacher in Sunday school and vacation Bible school, is going to the University of Pennsylvania, plans to become a missionary. Mr. Nielsen, an Eagle Scout and assistant troop master, is a member of the Evangelical United Brethren Church. He will attend North Central College.

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Christian Fellowship

(*Continued from page* 7)

tion to Faith and Order topics in the assemblies of the World Council.

Americans attending the Central Committee of the World Council or the Commission on Faith and Order included: Dr. Jesse M. Bader, New York, N. Y.; Bishop James C. Baker, Los Angeles, Calif.; Dr. P. O. Bersell, Minneapolis, Minn.; Rev. Robert S. Bilheimer, New York, N. Y.; Dr. George Walker Buckner, Jr., Indianapolis, Ind.; Dr. Edwin T. Dahlberg, St. Louis, Mo.; Rt. Rev. Angus Dun, Washington, D. C.; Dr. Richard M Fagley, New York, N. Y.; Professor George Florovsky, New York, N. Y.; Dr. Franklin Clark Fry, New York, N. Y.; Dr. L. W. Goebel, Chicago, Ill.; Mrs. C. S. Harrington, Houston, Texas; Bishop Ivan Lee Holt, St. Louis, Mo.; Dr. Charles M. Houser, Des Moines, Ia.; Dr. Charles T. Leber, New York, N. Y.; Dr. Henry Smith Leiper, Leonia, N. J.; Dr. Ralph W. Lloyd, Maryville, Tenn.; Dr. John A. Mackay, Princeton, N. J.; Dr. Benjamin E. Mays, Atlanta, Ga.; Mr. Clifford P. Morehouse, New York, N. Y.; President J. Earl Moreland, Ashland, Va.; Dr. John R. Mott, Orlando, Fla.; Dr. O. Frederick Nolde, Philadelphia, Pa.; Rt. Rev. G. Ashton Oldham, Albany, N. Y.; Rev. Charles W. Ranson, Chatham, N. J.; Dr. Eugene L. Smith, Brooklyn, N. Y.; Dr. Ralph W. Sockman, New York, N. Y.; Dr. Tracy Strong, Geneva, Switzerland; Mrs. Leslie E. Swain, Craigville-on-Cape Cod, Mass.; Dr. Henry P. Van Dusen, New York, N. Y., and Bishop W. J. Walls, Chicago, Ill.

Also Dr. A. E. Bell, Dr. Samuel McCrea Cavert, President Paul F. Douglass, Mr. William B. Evans, Dr. Perry Gresham, Rev. James W. Kennedy, Rev. J. Robert Nelson, Mr. and Mrs. Morton Sand, Dr. J. Schmidt, Mr. James R. Scott, Rev. Floyd W. Tomkins, Dr. Amos N. Wilder.

Rev. Robert S. Bilheimer, program secretary for North America of the World Council of Churches, will serve as executive secretary of the Second Assembly, in Evanston, Ill., August 1954.

In Christmas Week

"Christ's Kingdom—Man's Hope"—the responsibility of Christians in a world in struggle—will be the theme of the Student Volunteer Movement's sixteenth quadrennial convention during Christmas week.

It is expected that 2,000 college students from 600 colleges and universities in the U.S. and Canada affiliated with 40 Protestant denominations will gather at Lawrence, Kans., December 27-January 1. In addition, there will probably be 200 students from foreign lands. 200 missionaries, student leaders and church executives will provide the leadership of the convention.

The administrative secretary of the conference, Rev. Tracey Jones of New York, says that the Student Volunteer Movement, founded in 1888, antedates almost all other interdenominational movements in North America. Since it was organized, he says, 15,000 students have gone out as missionaries and a total of 50,000 have dedicated themselves to the missionary task. During 64 years the movement has been confronting students with these four calls: personal character, world vision, urgency and evangelical faith.

Delegates will be asked to undertake three Christian obligations: the obligation to understand and witness to the Christian faith; the obligation to know what the present missionary outreach is and should be; and the obligation to find, whatever one's future occupation, a place in the world outreach.

The speakers will include Dr. Reinhold Niebuhr, professor of Christian ethics at Union Theological Seminary, and Dr. Charles W. Ranson of Ireland, general secretary of the International Missionary Council.

The Student Volunteer Movement is backed by the 14 student movements affiliated with the United Student Christian Council, the Student Movement of Canada, and the National Council of Churches, through its divisions of home and foreign missions.

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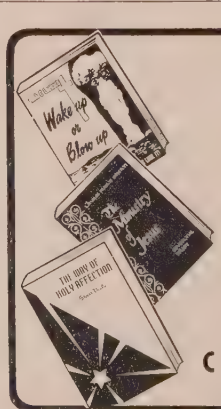

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Stress Protestant Heritage

MANY churches and communities which observe the anniversary of the Reformation this year will follow an order of service first used almost 400 years ago.

The material prepared by the National Council's Department of Worship and the Fine Arts for use on Reformation Day, October 31 or Reformation Sunday, October 28,* is based upon an order used by the congregation of English exiles in Frankfort-on-Main in 1554.

This congregation was one of the groups which fled from England on the accession of Queen Mary in 1553. In Frankfort the local authorities allowed them to hold services in the Church of the White Ladies according to the religious convictions which they had brought from England.

Another suggestion for Reformation Day is a special musical service. For the past two years Central Presbyterian Church in Montclair, N. J., has had such a service. In 1949 it consisted of two pre-Reformation hymns, three hymns of the Reformation, and other hymns representing the fruits of the Reformation—missions, the life of faith, the quest for international peace, brotherhood and service, and the church universal. In 1950 the theme was "Hymns That United the Nations." These were chosen from eight countries and grouped under the following subjects: united in praise, united in prayer, united in brotherhood, united in faith. Twelve choirs participated in the service, representing six denominations.

Particularly appropriate in 1951 would be a service celebrating the 400th anniversary of the Genevan Psalter of 1551. Materials for this may be obtained from the Hymn Society of America, 297 Fourth Avenue, New York 10, N. Y.

Wherever possible, it is suggested that communities observe Reformation Day unitedly. More than 160 communities held united services last year with attendance ranging from 1,200 to 15,000, and it is expected that the number will be larger this year.

An early and very partial list of cities planning united Reformation Day services includes: Los Angeles, Calif.; Boulder, Colo.; Danbury, New Haven and Waterbury, Conn.; Washington, D. C.; Bloomington, Decatur and DeKalb, Ill.; Evansville, Indianapolis, Lawrenceburg and New Albany, Ind.; Wichita, Kans.; Covington, Louisville and Maysville, Ky.; Lowell, Newburyport and Worcester, Mass.; Birmingham, Detroit and Kalamazoo, Mich.; St. Louis, Mo.; Minneapolis, Minn.; Oklahoma City, Okla.; Plainfield and Trenton, N. J.; Albany, Buffalo, Kingston, New York and Yonkers, N. Y.; Cincinnati, Cleveland, Dayton, Eaton, New Bremen, and Springfield, Ohio; Bethlehem, Columbia, Norristown, Philadelphia, Portage and Williamsport, Pa.; Dallas and Houston Texas, and Burlington, Vt.

Later additions to the list of communities were: Phoenix, Ariz.; Lodi, Calif.; Wilmington, Del.; McPherson and Wellington, Kans.; Lexington, Ky.; New Orleans, La.; Brockton, Ipswich, Salem and Westfield, Mass.; Kirkville, Mo.; Irvington and River Edge, N. J.; Altamont and White Plains, N. Y.; Charlotte and Wilmington, N. C.; Steubenville, O.; Bethlehem, Pa.; Barre, Vt., and Norfolk and Richmond, Va.

* *See Col. 3 of this page*

The first journalism school in India will be organized and headed by Professor Roland E. Wolseley of Syracuse University.

He plans to start in February for Nagpur University, where he will serve as a visiting professor. The purpose of the journalism workshop will be to train native writers to produce reading matter for India's new literates.

Pamphlets for Your Library

Reformation Day Service, 1951, Department of Worship and the Fine Arts, 297 Fourth Avenue, New York 10, N. Y. Five cents each, $4.50 per hundred, single copies free.

Church Folder for Reformation Sunday, Department of Worship and the Fine Arts. 297 Fourth Avenue, New York 10, N. Y. Cover printed as above service, 3 pages blank, to be filled in locally. $2.25 per hundred, single copies free.

Christian Youth and Christian Vocation, United Christian Youth Movement, 79 East Adams Street, Chicago 3, Ill. 35 cents a copy.

Church Ushering in Principle and Practice, Department of Worship and the Fine Arts, 297 Fourth Avenue, New York 10, N. Y., 25 cents a copy.

A Message for World Order Day, Sunday, October 21, 1951, Department of International Justice and Goodwill, 297 Fourth Avenue, New York 10, N. Y. 5 cents a single copy, $3.75 per hundred, 40 per cent discount to member communions and member boards.

One Increasing Purpose—Agencies for Fellowship and Mutual Service in the Worldwide Church of Christ, World Council of Christian Education and Sunday School Association, 156 Fifth Avenue, New York 10, N. Y. 10 cents.

Forty Million! Sunday School statistics of the world, released in the World Convention on Christian Education, Toronto, 1950, World Council of Christian Education and Sunday School Association, 156 Fifth Avenue, New York 10, N. Y., 10 cents.

Packet for World Day of Prayer, February 29, 1952, General Department of United Church Women, 297 Fourth Avenue, New York 10, N. Y. 40 cents.

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Every year industry pours millions of dollars into advertising such products as cigarettes, candy, chewing gum and soap.

Yet, despite the fabulous sums used in pushing these items, none compare with the amount represented in a unique campaign to arouse interest in religion.

Known as "Religion in American Life," this campaign receives $4,000,000 worth of advertising each year. But thanks to the Advertising Council, a non-profit organization used to marshal mass media in behalf of worthy causes, this advertising costs little.

The unusual campaign, which seeks to emphasize the decisive influence of religion in personal and community life, gets under way November 1, and lasts for a month.

The campaign's slogan this year is "Take someone to church this week, you'll both be richer for it."

As the theme suggests, the campaign is entirely non-sectarian. The idea is to get people vitally concerned about their own particular house of worship, whether that be a church or a synagogue.

This emphasis, of course, is one reason for the kind of wide professional backing the campaign receives. In fact, it is the only movement in American religious life to which all mass media of advertising are available.

One heartening feature of RIAL—the abbreviation for the compaign's title—is the enthusiastic participation of laymen. Heading up RIAL is Charles E. Wilson, director of the office of defense mobilization. When he took his present government post, Mr. Wilson resigned as president of General Electric, and severed most of his other affiliations, but not this job. Says he: "The value of religion is basic, and every effort must be made to increase and enhance its importance to the community. In the face of the growing world crises, we must multiply our strength many times; and religion can be—must be—our greatest source of united national strength."

Actually, the campaign on the national level is sponsored by a National Layman's Committee, while locally it is generally spearheaded by a layman's group. It has the backing of 20 religious bodies.

J. Walter Thompson, one of the nation's largest advertising agencies, contributes top talent to the production of its literature, pamphlets, car cards, radio announcements, bill boards, and other mass media materials.

Earle B. Pleasant, its national director, this year estimates more than 2,000 communities will participate.

Students to Hear Australian

During November the University Christian Mission of the National Council will sponsor a visit of Rev. Alan Walker of Sydney, Australia.

Only forty years old, Mr. Walker is a Methodist minister who has served a church in a coal-mining community in Australia, has built up a successful community center at the Waverley Methodist Mission in Sydney, serves as religious editor of the *Sydney Morning Herald,* writes books, lectures and broadcasts.

He was a delegate to the Amsterdam Assembly of the World Council of Churches in 1948 and adviser to the Australian delegation at the United Nations in New York in 1949.

Spiritual Fellowship through The Upper Room

You and your family can share the joys and blessings of daily devotions with the millions of people around the world who use The Upper Room.

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"While I was recovering from an operation recently a soft voiced young lady came to my bedside and left me a copy of The Upper Room. She seemed like an angel from heaven. I am sure I thanked her but not in proportion to the good she did me."

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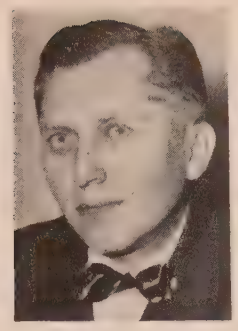

In the year of Our Lord, 1501, the Holy Abbot of St. Cleophas gave up the ghost thanking God that he had never seen a printed book. Four and a half centuries later some church leaders are taking satisfaction with their penulimate breaths in not having seen a television program. The good Abbot had a strong case for he firmly believed that the printing press was a machine of the Devil, contrived to corrupt mankind.

Now it happens that products of the press have corrupted man. But the press has been a great liberator too. And the issue is determined by the taste, morals, and general standards of the reading public, not by clamping controls on printing. Some of our people seem to think that restriction is the way to handle this new Satanic machine, but the issue is the same old issue: let the good people convert the machine to their own ends, use it as God wills any instrument to be used—to tell His story of men who are brothers, sons of one Lord, living in a world that is basically good and true and beautiful. And let the good people educate their neighbors, and especially one another, so that taste, morals, and standards may be elevated.

More or less relevant facts are: HELEN KENYON starts second season on Dumont TV, New York area, Tuesday mornings, 10:45 EST. . . . PROTESTANT MORNING CHAPEL on Dumont TV, Monday and Thursday, 10:45 EST. . . . First coast-to-coast NBC network TV program starts the fall season with tentative opening date Sunday, October 7, 1 p.m. EST, with Broadcasting and Film Commission producing the first series. . . . Network radio programs resuming fall schedule with DR. BONNELL on National Vespers, DR. PEALE on Art of Living, and DR. SOCKMAN on National Radio Pulpit. . . . Various clergymen scheduled on Faith in Our Time. . . . LET THERE BE LIGHT is the name of the new program of transcriptions telling of the work of the National Council and covering the whole country on local stations. . . . A WONDERFUL LIFE won first prize at the Boston Film Festival this summer. . . . THE CONGREGATION and probably a film on AFRICA and one on HUMAN RIGHTS will be in the fall schedule of production. . . . JOSEPH AND HIS BRETHREN and JOSEPH IN EGYPT are the two latest puppet films—the most elaborate yet—script written by Nina Millen. . . . BUTLER UNIVERSITY RADIO WORKSHOP in August great success—Everett Parker, Dean; Charles Schmitz, Director and various members of staff and industry executives on the faculty. . . . New room being fitted up at 220 Fifth Avenue for staff and committee meetings, chapel services and screen room.

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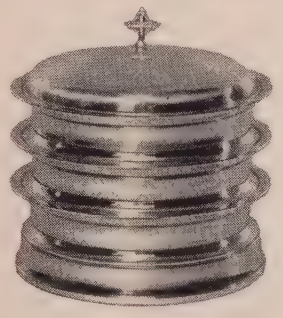

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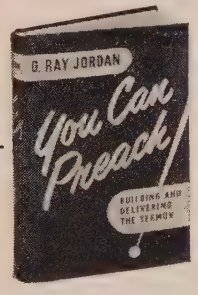

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Golden Jubilee of Mission Study

NEXT July the Missionary Education Movement (now the Joint Commission on Missionary Education of the National Council) will celebrate its golden jubilee. As a part of the observance it is planned to raise $100,000 to provide capital to enable it to carry on its publishing program with increased efficiency.

In the MEM, boards of home and foreign missions and boards of Christian education meet to plan and publish books, maps and leaders' guides used by practically all denominations. Many of these publications bear the imprint "Friendship Press."

Up to the end of 1950 the MEM had issued 8,333,790 books and additional millions of maps, plays, manuals, audio-visual lists, etc.

The interdenominational mission study themes for this year are "Latin America" and "Churches for Our Country's Needs."

The first edition of Elizabeth M. Lee's "He Wears Orchids" is sold out. This is a portrait gallery of Latin American Christians—a series of life stories of Evangelicals, men and women, active in various fields of work.

The author of "We Americans: North and South" is George P. Howard, born in Latin America and serving as an evangelist on the staff of the Committee on Cooperation in Latin America.

Horace Underwood, Korea missionary, author of "Tragedy and Faith in Korea," had completed all but the final chapter when he passed away. A co-worker edited the last chapter to bring it up to date.

Colleges and theological seminaries have shown great interest in Dr. Basil Mathews' final work "Forward through the Ages" which covers the expansion of Christianity from the days of St. Paul to the constituting of the World Council of Churches.

Ten thousand copies of "The Whole World Singing" by Edith Lovell Thomas have been sold.

"Now!" is the companion piece to "Mission to America"—an illustrated digest-type magazine which he who runs may read. It is a home missions counterpart of the familiar foreign missions digest, "Christian World Facts."

"Christian World Facts has been published for the Division of Foreign Missions this year by Friendship Press. This hardy perennial, now in its 32nd year, draws materials from all communions. Advance orders were received for over 50,000 copies. The special slant in this issue is Latin America, but there are articles and stories from all over the world.

Topics for mission study in 1952-53 are "Africa" and "Home Missions and Human Rights."

The Fine Art of Ushering

A church usher's function is "to make the church member and the visitor feel comfortably at home and to lend spiritual dignity to the whole church service."

This little-appreciated but very important task is described in a booklet just issued by the National Council's Department of Worship and the Fine Arts.

It was prepared by the Church Ushers' Association of New York City, an organization which was started in 1914. It represents the fruit of 35 years' experience in churches of many denominations and large religious gatherings of all kinds.

Some subjects dealt with are: the function of an usher, personal appearance, traffic technique, the offering, organizing a board of ushers, reserved pews and sections, and physical comfort and safety.

The book may be obtained from the Department of Worship and the Fine Arts, 297 Fourth Avenue, New York 10, N. Y., at 25 cents a copy.

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If you do not already have a tract rack or table in your church, may we urge you to consider the eternal results of such a ministry?

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A Challenging Audience

"I AM to teach a new course in moral and spiritual preparation for life to all freshmen in a public high school," wrote a California teacher to the National Council of Churches. "Do you have publications which might be useful in such a course?" Fortunately, the Council's Department of Youth Education did have helpful materials.

Such requests are received constantly at the National Council's offices, from all sorts and conditions of people all over the world—once in a while from behind the Iron Curtain.

Marriage is a perennial topic of interest and literature on the subject is in great demand. "Send it airmail," they write—young people, parents, counseling pastors and social groups.

Church women's societies keep abreast of all literature on family life.

The military personnel writes for educational, evangelistic and pastoral material.

Sometimes the Council receives a letter of profound human appeal. A devout woman in Philadelphia wrote: "Please send me a copy just like this—my husband wants it—you can tell he reads it every day—you can see small piece wore off as he stopped drinking over two years ago.—Thank God." The enclosure was a battered remnant of a prayer written by Mrs. Harper Sibley in 1948 for the World Day of Prayer.

The Central Department of Publication and Distribution of the Council at 297 Fourth Avenue, New York, has several hundred pamphlets covering many fields. Christian education materials of the Council are concentrated in the midwest office at 79 East Adams Street, Chicago.

Among the special projects for which literature must be published and distributed are: World Community Day, November 2; World Day of Prayer, February 29, and World-Wide Communion, Harvest Festival, Reformation Sunday and Race Relations Day.

Millions of pieces of material weighing many tons are produced. This is distributed for the most part through the member denominational boards, including their publishers and book-stores, and councils of churches.

The department plans to issue a quarterly news bulletin and a full-fledged catalogue in loose-leaf form. It also plans to offer as soon as possible a service similar to the "literature associates."

Administratively the department is responsible to Rev. Philip C. Landers, a specialist in religious education who was for five years associate general director of the International Council of Religious Education.

Norman E. Tompkins, executive director of the department, selects the manuscripts for publication and determines policies for pricing and distribution,—a hazardous task, since the department is expected to be self-supporting.

The department's board of managers is made up of representatives of denominational boards of publication and representatives of divisions, departments and other units of the Council. Officers are: Chairman, Dr. Walter L. Jenkins, general manager of the Westminster Press; Vice-Chairman, Mr. Pat Beaird, director of publication, The Methodist Publishing House, and Secretary, Mrs. J. Quinter Miller, from the board of managers of the General Department of United Church Women.

— ELIZABETH DUNN

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Here and There in the Churches

Creation of a European Council of Churches was proposed by the first EUROPEAN LAYMEN'S CONFERENCE held this summer in Bad Boll, Germany, under the auspices of the World Council of Churches.

"We feel that this deplorable East-West split should not prevent us from bringing about such a measure within given possibilities," the conference said. . . . THE MORAVIAN CHURCH has amended its Book of Order to recognize by name its membership in both the National Council and World Council of Churches. . . .

MR. ROLAND ELLIOTT, of Church World Service, reports that Protestant churches are doing more than their share in resettlement of D.P.s.

With the exception of Lutherans, he said, an estimated 16 per cent of the D.P.s eligible to come here, were Protestant and Eastern Orthodox. By April 30, 1952, he estimated that CWS will have taken care of 17 per cent of the total 309,000 eligible D.P.s. . . . Starting on a budget of $5,000, the year-old GREATER DALLAS COUNCIL OF CHURCHES started seven departments; got the city council to open its sessions with prayer; had Lawrence Tibbett as its soloist at a Cotton Bowl Easter service; appointed a chaplain to the county jail; held an interdenominational workshop for teachers of religion; made a survey of Bible teaching in the public schools. . . . THE LOUISVILLE COUNCIL OF CHURCHES urged citizens to vote in both primaries and general elections. Said the Council: "Register for a party in order to have a voice in choosing good candidates." . . . "The only way to convert communists to our way of life is to live so well in our communities that they may find it a better way of life than theirs," MRS. FRANKLIN D. ROOSEVELT told the secretarial council of the General Department of United Church Women.

"The something that makes this a free world has to be spiritual," she said. "There must come a time when the moral and spiritual is so evident that it will be accepted by the world." . . . To promote "cordial relations" with press, radio, and magazines, THE UNITED CHURCH WOMEN sponsored a luncheon attended by 50 women from daily newspapers, national radio and television networks, and public relations firms.

DR. LUTHER WESLEY SMITH, chairman of the executive board of the National Council's Division of Christian Education, suffered a severe heart attack on July 18. After an extended period of recuperation in Florida, he may be available again for active duty in the early spring. He has resigned as interim director of the Council on Missionary Cooperation of the American Baptist Convention effective October 15, and will be succeeded by Dr. Ralph Johnson now touring the world mission field.

Generally speaking, generalities fail to tell the whole truth. To generalize is to descend from fact to speculation. The light-minded indulge in this dangerous sport too frequently. "All ministers are alike"—there never was such a wild oversimplification. Observers know that no two preachers are alike.

Another dangerous half-truth needs exposure: "Preachers know nothing about handling money." That certain members of the cloth are like that we will admit. But generally speaking, this generalization is false. If the ordinary layman had to live on a preacher's salary, he would be frantic. To rise to particulars, we affirm the truth that thousands of ministers display remarkable skill in managing their financial programs.

And the word particular reminds one of the Presbyterian Ministers' Fund. It cannot be regarded as just another life insurance company. It deals with particular people, and for 234 years has served their needs so well that its friends are numbered by the thousands and are found in all parts of the country. Its remarkable standing proves that particular clergymen appreciate this particular kind of help.

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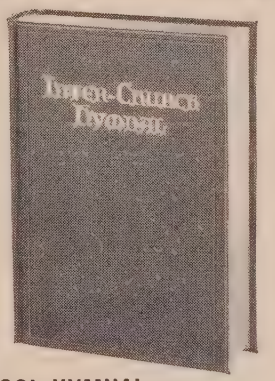

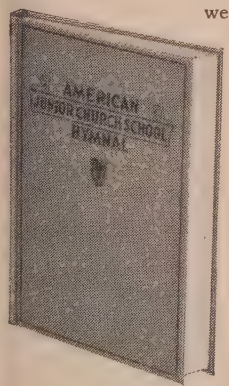

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BOOKS

(*Continued from page* 15)

and teacher. Dr. Sherman E. Johnson, dean of the Church Divinity School of the Pacific, has prepared the introduction and exegesis of Matthew with penetrating thoroughness, yet amazing brevity; while Dr. Frederick C. Grant, of Union Theological Seminary in New York, has done the same for Mark. Both scholars are recognized in Biblical circles as specialists in these books. Dr. George A. Buttrick, general editor of the series, has earned a reputation for provocative Biblical exposition. The reader will find the rich suggestions offered at the bottom of each page of Matthew measuring high to Dr. Buttrick's usual contributions. Nor will he find the exposition of Mark, provided by Dr. Halford E. Luccock of Yale Divinity School, any less significant. In the latter one finds the same scintillating remarks and profound literary comprehension which have endeared Dr. Luccock to his students and readers through many years.

On almost every page of this volume the reader will discover stimulating new ideas in the two parallel versions of the text, in the penetrating exegesis by Biblical specialists, in the brilliant expository discussions and in the valuable general articles. Here is a long-awaited volume which should bring new life to expository preaching and stimulate ministers everywhere to study their Bibles as perhaps never before.

We shall await impatiently the appearance of the other eleven volumes, promised at the rate of one every six months, until *The Interpreter's Bible* is completed. To judge from the list of contributors to the whole project, *The Interpreter's Bible* is truly ecumenical, with most of the denominations in the National Council of Churches represented and several countries. The editors and publishers are to be commended for this ambitious undertaking, and the significant use to which this and the other volumes will be put in the years to come should more than repay them for the tremendous efforts involved.

—JOHN C. TREVER

The Life We Prize

BY ELTON TRUEBLOOD, Harper & Brothers, New York, $2.50.

In the best sense of a word that is sometimes regarded as depreciatory, Elton Trueblood is a great popularizer. He has a rare gift for putting profound truth into simple and persuasive language. No one today is interpreting Christianity to the lay mind better than this Quaker teacher of philosophy. He neither writes down to his readers nor says merely what they will like, but he does arrest their attention. He shares with them the results of his own wrestling with the deepest issues of our time and does so without using the academic jargon of the schools. The combination of serious thought with a delightful style accounts for the success of his "Predicament of Modern Man" and "Alternative to Futility" and will certainly mean a similar welcome for his new volume.

The publishers announce it as an answer to communism. The claim is justi-

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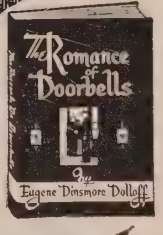

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By **EUGENE DINSMORE DOLLOFF,** S.T.D.

BOOKS

(*Continued from page* 30)

fied. If we are to meet communism successfully, Dr. Trueblood says, we must do more than arm against it or exhibit a superior technological know-how. We must have a clear understanding of what the better alternative is and give a convincing demonstration of it. The basic cleavage in the world, he holds, is not between economic systems but between moral systems. It is a conflict in values, even more than in power, in which we are engaged.

The fallacies of the deterministic philosophy, whether in the explicit form avowed by the communists or the implicit form found in much of our modern psychology, are starkly exposed. Moral freedom and moral responsibility are the keystone of the Trueblood philosophy. Dr. Trueblood warns us, however, against a freedom which is negative only and points out that any freedom which stresses rights and overlooks duties is very different from the freedom of the Christian.

The current vogue of "peace of mind" comes in for penetrating criticism. Dr. Trueblood knows that there are conditions under which a man ought not to have peace of mind. In today's world, he suggests, we are destined to live in the midst of tension, and should seek not so much to escape it as to be morally adequate for it. He cautions us against finding our comfort and satisfaction at a level which means release from social responsibility.

Dr. Trueblood is eager to have Christians recover the doctrine of "vocation." He points out concrete ways in which, in spite of mass production and mechanized industry, the individual may have more of a sense of meaningfulness in his work.

The idea of "playing safe" or seeking security as the primary end makes no appeal to Dr. Trueblood. His philosophy rather faces life as "a continuous wager." He thinks that it is a sound instinct which makes us praise our forefathers for their initiative and courage in moving out to new frontiers, and wants us to have the same spirit.

Standing on the level of moral values, Dr. Trueblood has common ground with men of ideals even if they have no religious beliefs. Finally, however, he insists that the moral life does not stand alone but requires a basic faith. Ethical standards, if they are to be vital and dynamic, he pictures as depending on Christian convictions about the nature of the universe and of human existence. He is convinced that the dogmatic atheism of communism is its most fatal weakness. He is also concerned about a widespread practical atheism which may nominally acknowledge God but shows no difference in actual living.

—Samuel McCrea Cavert

Africa—Continent of the Future

By George Edmund Haynes, Association Press, New York, and World's Committee of Young Men's Christian Associations, Geneva, Switzerland, $3.50.

"The needs and problems of men and boys of Africa" were studied at first hand by Dr. Haynes for the World's Committee of the YMCAs. Many readers of the Outlook will recall that Dr. Haynes was for more than 25 years executive of the race relations work of the Federal Council of Churches.

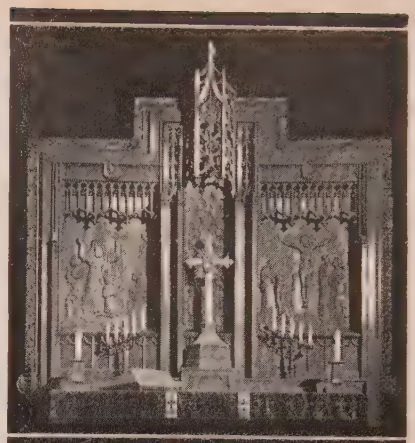
The World's Committee of the YMCAs sponsored the survey in order to determine "the Christian service which the YMCAs may render in cooperation with resident Christian forces." The results were reviewed by the World's Committee of the YMCAs in Edinburgh in 1947 and became the basis for an advance by that organization throughout Africa. This, along with the appearance of this well-written book, is ample testimony that the objectives of the survey were accomplished.

The material was gathered in 1947. A chapter is devoted to each of the more than 15 territories visited. Each chapter presents a picture of the land, the people, government, significant factors of economic life, salient features of the religious life, the educational outlook, the situations and trends facing young people and suggested next steps for religious and social agencies. From his own keen observations, interviews with important individuals and groups, and by discriminating use of a wide variety of source materials, Dr. Haynes has presented an absorbing and challenging story of Africa south of the Sahara Desert.

The clear presentation of the facts leads to some compelling conclusions. The author points out that "The outside world needs the vast, rich, natural resources which Africa can supply. Africans need what the world should give in return. . . . The people—Africans, Europeans and Asians—are coming to the towns and cities. . . . The agricultural, political, industrial and military developments of western civilization are pouring in a floodtide upon Africans. . . . Changes on the social, moral and spiritual side of African life, although not so readily seen, are no less profound."

After pointing out that a Christian strategy must be a united front; see the problem "on a continent-wide scale," and deal with the "needs and problems

(*Continued on page* 32)



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(*Continued from page* 31)

of the family, the moral and spiritual life," the author states two problems confronting democratic and Christian leaders in Africa: lack of confidence "which often becomes bitter hostility between African and European residents" and "monopoly largely by absentee ownership and control of industry and trade in mining, commerce and large-scale agriculture."

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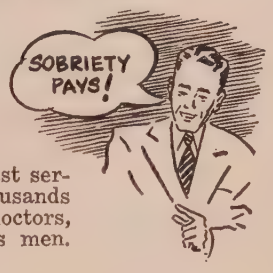

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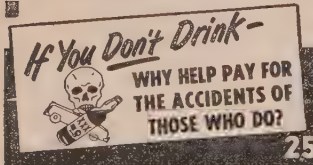

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The Psychologist Looks at Sex and Marriage

By Allan Fromme, Prentice-Hall, New York, $2.95.

Preparing for Marriage

By Clifford R. Adams, Dutton, New York, $3.50.

The Marriage Guide

By Samuel G. and Esther B. Kling, Prentice-Hall, New York, $2.95.

Marriage and the Jewish Tradition

Edited by Stanley R. Brav, Philosophical Library, New York, $3.75.

The first three of these books treat in detail of the preparation of youth for marriage and the later adjustments of married life. They cover a wide stretch both of problems and of the life span. They illustrate a significant fact, namely that books on marriage are increasingly based on the extensive body of research and clinical experience that is accumulating.

The Psychologist Looks at Sex and Marriage draws upon Dr. Allan Fromme's experience as psychologist and marriage counselor. It is marked by sound insights presented with clarity and common sense. Preparation for marriage is learning how to be an emotionally mature and cooperative person. Love grows mature in its appreciation of the values of marriage and the home rather than in mere romantic excitement.

Understanding marriage calls for understanding of ourselves. An adjustable personality is the basis of a happy marriage, including a good sex adjustment. Tenderness, care, belongingness and skill in expressing love in daily relationships make married love more deeply satisfying. Marriage failures are explained in terms of poor personality development, emotional immaturity and poor ways of living together.

Preparing for Marriage is based on the experience of Dr. Clifford R. Adams, professor of psychology and director of the Marriage Service at Penn State College. While this book and the following one draw upon extensive counseling experience, Dr. Adams has a clientele of a college community, while Mr. and Mrs. Kling have a constituency drawn to them through a counseling office and a newspaper column. Both of these books make good use of research findings.

The greater part of Dr. Adams' book deals with the period before marriage. Many practical suggestions are offered

on how young people can improve their prospects of finding a mate, a problem also dealt with in his earlier book, *"How to Pick a Mate."* Preparing oneself to be a good marriage partner is even more important. Dr. Adams, like Dr. Fromme, lays much stress on emotional maturing. He also offers check lists to help the young person check his own readiness for marriage as well as the mutual compatability of persons who may be considering marriage to each other. The young person is encouraged to ask not only what kind of mate he wants but what kind he needs. The practical importance of the religious factor as confirmed by research and clinical findings is clearly presented. The sex problem is seen by all these authors as one of several important and interrelated problems in married life.

The Marriage Guide is a joint product. Samuel G. Kling is a lawyer who became interested in making marriages work. Esther B. Kling is a marriage counselor. Through their contacts, including those of their newspaper column, and their other books, they have been presented with a wide range of marriage problems. Their chapters abound in illustrative cases. While all these books have a high readability, this one has a breezy style with "Yes" and "No" answers and the "How to" approach. This counseling, though far from non-directive, meets the practical test of helping many people to solve problems which hitherto had threatened their marriages. The book emphasizes the fact that love flourishes on kindness, consideration and sympathy, and fades when there is only harshness, indifference, selfishness and friction. It holds, as the other books do, that unhappiness is experienced most by persons who are predisposed that way.

Marriage and the Jewish Tradition is made up of contributions from 14 chosen authors, besides the editor, who have dealt with Jewish family life. One does not need to be told that the Jewish contribution in family living has been of outstanding value. The book clarifies some of the reasons for this. It shows the soundness, naturalness and closeness of the home to the basic principles of religion and life. More detail on family observances might have been given for the general reader. The Jewish home has been a major factor in the survival of the Jewish people. Its values have been sifted from 4,000 years of experience enlightened by religious faith. There is still a high level of fidelity and affection in the Jewish home. Parents are teachers to their children and builders of the world that is to be. The permanence of the family is related to an overarching purpose which holds members together and relates them to society and to the Kingdom of God.

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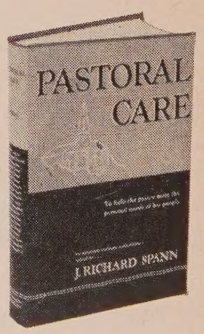

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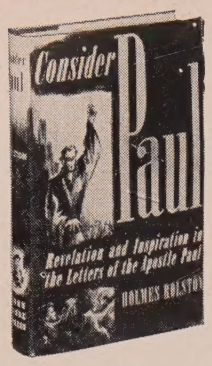

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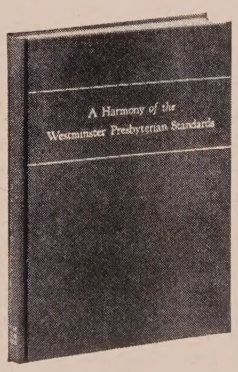

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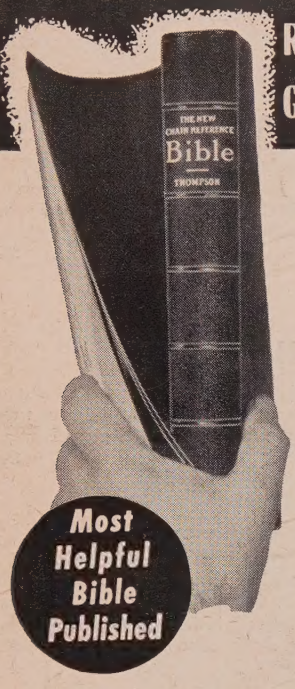

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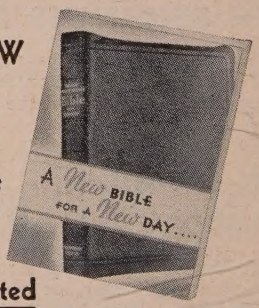

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